Henry C Warner Jul 96

Zion's Herald.

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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The British expeditionary force sent to the kingdom of Benin to avenge the massacre of the peaceable embassy that started a few weeks ago to that country, has reached the capital, captured it, and is, at last accounts, pursuing the barbarous King Drunami, who fled northward. Horrible sights greeted the victors on entering the city. The Ju Ju houses and their compounds were reeking with the blood of those who had recently been beheaded in the idolatrous rites, and many victims were enduring the agonies of crucifixion. It is comforting to think that these shocking cruelties will never be repeated.

Feeling the hopelessness, on account of the variety and complexity of the amendments proposed, of ratifying the Arbitration Treaty during the nine working days that remained of the present session, Senator Sherman intimated last week that he would not insist on further consideration of the convention for the present. This decision was made necessary because of the pressure to secure time for the discussion of the general appropriation bills. Of these, six have passed into law. Eight are still pending in various stages of advancement. All of these latter have a fair chance of passing, with the exception of the Sundry Civil and General Deficiency bills, opposition to which is sufficiently serious to imperil their enactment.

A bill providing for raising by taxation nearly half a million dollars for highway improvements was recently introduced into the New York Senate. It proposes the appointment of a Highway commission to collect statistics, study methods of construction, prepare a map showing where the roads are defective and where suitable material may be best obtained, and furnish plans, directions and advice to local commissioners. It is also to decide what roads shall be improved by State aid, which is to be one-half of the cost. Owners of property occupying one-third of the lineal feet frontage on any market road may initiate improvement by petitioning the State Commission. The bill is a good one, but it is thought that a supplementary bill making convict labor (now forbidden by law) available, would double its value economically and help solve a vexed problem in penology.

From May 15 to Oct. 1 there is to be held in Stockholm the Scandinavian and Russian exhibition. It is to be located in one of the prettiest pleasure-grounds in Europe, facing the harbor of Stockholm. Norway, Denmark and Finland will co-operate with Sweden and Russia. A prominent feature will be the leather, fur and rubber industries of Russia. Sweden makes 3,500 applications for space. The Art exhibit is to be international, and leading artists of America and Europe have promised exhibits. Special structures will be the Industrial Hall, the largest wooden building ever erected, Machinery Hall, built of iron and glass, four hundred and forty feet long, and a large illuminated fountain outside in the waters of the sound. In June the fourth International Press Congress will be held in Stockholm, and in September King Oscar celebrates his silver jubilee.

An agreement has been reached between the trustees of the combined Astor, Lenox and Tilden libraries of New York and the State Legislature, by which the city is to have an educational institution of great value at a comparatively small public outlay. The hope that private liberality would provide a structure large enough to accommodate the 400,000 volumes of the above-mentioned libraries not having been realized, the legislature has appropriated $2,000,000 for the purpose of erecting a suitable building in Bryant Park. The income from the combined library trusts is $175,000. The trustees are compelled by their charter to maintain a reference library, but apart from this they agree, under the new arrangement, to devote the entire remainder of their annual resources to the equipment and maintenance of a free circulating library. The new building is to occupy the site and utilize the material of the old reservoir at Forty-second Street and Fifth Avenue, and will be an ornament to the city.

The report comes from Key West, as we go to press, that Consul General Lee has resigned his post in Havana. If the report be true, the reason will not be far to seek: Gen. Lee is well known to be out of accord with the somewhat evasive policy of the administration in Cuban matters, particularly in its seeming tolerance of indignities perpetrated upon American citizens. A Dr. Ruiz, who claimed the protection of this country on the ground of citizenship, was recently found dead in prison under circumstances which strongly suggested assassination. The consul general investigated the case, and, it is said, telegraphed for a United States warship to support his demand for further immunity for Americans from similar outrages. It is understood that his request was denied — whereupon his resignation was sent in.

A New York company has been formed with a capital of $50,000,000 to run a tunnel, fourteen by eighteen feet in the clear, directly through the base of Pike's Peak from Colorado Springs to Cripple Creek. It will be twenty miles long, thus making it the greatest engineering enterprise of its kind in the world — longer than the tunnel of Mount Cenis by six miles. The primary object is the drainage of the district, which will soon be a felt necessity. It is also hoped that it will be profitable for the minerals and water obtained in the course of development. It will facilitate the transportation of ores from the neighborhood of Cripple Creek to the smelters on the eastern side of the mountain, and will also be available as a railway tunnel, thereby shortening the distance to the mining camps above-mentioned by thirty miles.

General Master Workman Sovereign fears that the organized industrial forces of this country, hopeless of any peaceful remedy for "social and economical disorders," will resort to insurrection. He quotes from a circular secretly and extensively disseminated among American workmen affirming that "one hundred years of national existence has demonstrated that the political fabric of our government contains within its warp and woof the elements of its own destruction;" and that "the ballot has proved a most lamentable failure as a safeguard of free institutions." "History," it says, "records no nation that freed itself by voting." He insists that a policy of arbitration is more urgently needed to conciliate the contending claims of capital and labor than to settle international disputes. Personally he hopes for a peaceful solution of the labor problem, and daily turns a deaf ear to revolutionary suggestions; but should revolution become inevitable, he will not be found with either cowards or capitalists! He need not fear this alternative.

Electric Traction in New York.

Another important step in the solution of the problem as to the best system of street-car traction has been taken in New York city. For the past eighteen months the conduit system has been satisfactorily tried on the Lenox Avenue surface route. It is now to be extended to the busier portions of the city, and will be operated over twenty miles of double track in addition to the four already in use. The new system consists of a cylindrical conduit, seventeen inches in diameter, running along in the centre of the track and carrying two conductors, one for the supply, the other for the return, current. Connection between the current in the conduit and the car is secured through a passage-way leading up to the surface where a pair of slot rails contract the opening exposed to the weather and mud of the street to three-quarters of an inch. This new method will obviate the objectionable features of the motor and storage battery systems, such as the cost of renewing the storage cells in the one case, and the unsightliness and danger of the overhead wires in the other.

The perfection attained in modern railway management was recently illustrated in a striking manner. A New York gentleman in Chicago, wishing to reach the bedside of his dying son in Denver, was hurried to his destination in seventeen hours and forty-nine minutes. The contract was for twenty-four hours. The eighty-five miles from Chicago to Mendota took eighty-three minutes; the seventy-eight from Hastings to Oxford, seventy-five. Time lost in twenty-three stops amounted to sixty-four minutes. Deducting the latter from the entire time consumed, it appears that 1,025 miles were traversed in 1,005 minutes. The factors contributing to this result are equipment, trackage, experience, discipline, flawless machinery, and precision and punctuality of movement. With these the Burlington special was ready in less than an hour to engage in a race against death.

A Great Engineering Feat

To secure a terminus nearer the centre of traffic in Paris the Orleans Railway Company decided some time ago to construct a subway from Sceaux to the Place Medicis near Boulevard Saint Michel. Work on this tunnel, thirty feet below the surface, has been prosecuted without endangering the traffic of the thoroughfare above. Though the famous Catacombs, situated at depths varying from forty to seventy feet below the tunnel floor, intersected the line of these excavations, they were not interfered with. The method of construction was to dig a deep and narrow trench on one sidewalk and build a section of the side wall of the tunnel and a portion of the arch on the solid ground; then repeat the operation on the other side the street and close the arch, taking away the supporting earth after the arch was completed along the whole length of the tunnel. After the masonry of the tunnel proper was finished, the soil below was taken away to the requisite depth to construct another concave arch below for the track to rest upon. The object of the second arched construction is to reduce vibration of the ground over the Catacombs to a minimum. The tunnel is ventilated by twenty-three shafts ending in the open street in which are exhaust fans worked by electricity.

Prof. Crookes on Thought Transmission.

Professor Crookes' suggestion that, regardless of distance or intervening matter, thought may be transferred by means of ether waves from one sensitive being to another, is attracting considerable attention. He claims that his theory is simply an extension of the law under which sound is conveyed by atmospheric vibrations and light by the subtler ether vibrations. He points out that the rapidity of vibration may be increased indefinitely — from one a second to a stage where the number per second requires nineteen figures to express it. Not until we reach the fifth step (where the vibrations are thirty-two a second) do we enter the region where sound can be detected by the average human ear. On reaching the fifteenth step audible sound ends. Between the sixteenth and thirtieth stage we are in a finely attenuated medium where vibration becomes an electric ray. All beyond this is a realm unexplored; but Prof. Crookes thinks it is not unlikely that the X-rays will be found to lie between the fifty-eighth and the sixty-first steps, and that, beyond this, ether waves pierce the densest medium and "pass unrefracted and unreflected along their straight path, with the velocity of light." He asks: "Is it inconceivable that intense thought concentrated toward a sensitive being with whom the thinker is in close sympathy may induce a telepathic chain, along which brain waves can go straight to their goal without loss of energy due to distance?"

Autonomy for Crete.

Intense interest was manifested in this troubled island last week. The splendid response of Greece to the vote of the Cretan provinces in favor of annexation had created a situation which perplexed European diplomacy. One thing has been made clear: the "concert of Europe" is a phrase without meaning. The Sultan perceived this a year ago, and did not hesitate to take advantage of the fact. Now Greece, which owed her own independence to its sanction and assistance seventy years ago, ventures to question its reality and disregard its mandate. If the leading governments of Europe pay heed to popular sentiment, they will not repress the aspirations of the Cretans, nor take any active step to prop up a superannuated and tottering empire like that of Turkey. Recent developments show that France, Italy and England sympathize with the Cretan people, so that the proposal of the German Kaiser to blockade the Piræus is hardly likely to be carried out. A few days ago the warships of the allied Powers fired on the insurgents for attacking Canea contrary to their prohibition, but it is now authentically stated that before anything can be done to compel Greece to retire from the island the political destiny of the Cretans must be determined upon. It is also said that this duty of pacification has been assigned to Italy. These measures, it is hoped, will quiet excitement and prevent further bloodshed.

The Congress of Mothers in Washington.

No gathering of women has excited more interest in this country than the Congress of Mothers, which last week concluded a three-days' session in Washington under the presidency of Mrs. Theodore W. Birney of that city. The object of the convention, whose organization was largely due to the philanthropic interest and financial aid of Mrs. Phœbe Hearst, was to emphasize certain fundamental principles of family and social life on which rest the "entire fabric of human welfare." The range of discussion, in which unmarried ladies interested in child-culture also took part, was wide and varied, covering nearly every subject of vital concern to motherhood. Such program-items as "Physical Culture in Childhood," "The Value of Music in Childhood," "Play Grounds," "Character Building in Youth," "How shall our Nation Secure Educated Mothers?" sufficiently indicate the comprehensive character and practical trend of this parliament of home-builders. Some important truths were put in brief and telling form, such as: "Careless parentage is a crime;" "Few seem conscious that there is such a thing as physical morality;" and the remark of Dr. Stanley Hall that "when school undermines the health, the child should not be educated, as the good accomplished will not be sufficient to offset the harm done," deserves special attention at a time when, as he pointed out, nine per cent. of the school children of Germany suffer from defective eyesight, and when children in our own country, early caught between the grindstone of pedagogic rigor and parental ambition, are liable to be injured for life.

Our Contributors.

THE ABIDING CHRIST.

Elizabeth E. Flagg.

O for a draught from the riven rock,
To sweeten this desert way!
O, for the pillar of fire by night,
And the guiding cloud by day!
O for the shadow of Elim's palms,
And the Angel to go before!
O for the Voice to speak to me
As it spoke to them of yore!

O for a tenderer, sweeter thing! —
For a look in the Master's face;
O to know He was passing by
In the street or the market-place!
O to be one of the gathered throngs,
When He preached on Galilee's strand!
O to be one of the stricken crowd
That He touched with His healing hand!

O, for a thing more blessed far —
For the unseen Christ beside,
In the noonday's burden and heat,
And the calm of the eventide!
O to walk with my hand in His,
Though the path I cannot see;
Though I hear no spoken word,
And His face be hid from me!

For why should I long for the guiding cloud,
Who under His shadow dwell?
Or ask for a Moses to smite the rock,
When I drink from the living Well?
And why should I sigh for the vanished grace
Of His human speech and word,
When He hath left me His ministers
In lily and wayside bird?

What though no more by Gennesaret
He walks in the dawning gray,
Though He may not sit at an earthly board,
The Guest of a passing day,
When the sweetest promise of all is mine,
That if I in Him abide
The Christ forever shall dwell in me, —
What more can I want beside?

Boston, Mass.

EMPYREAN HOLINESS.

Rev. Daniel Steele, D. D.

THE ancients believed that above the atmosphere in the zenith of the blue dome is the empyrean, or the pure element of fire or light inaccessible to mortals. This myth or figment of the imagination illustrates a theory of virtue so high and ethereal as to be utterly unattainable by any man or angel. It is this: The holiness which God requires of all moral intelligences excludes all regard for our own well-being as containing the taint of selfishness. There must be no aspiration after a future reward. This idea seems to be a twin brother to that prevalent in New England in the last century — "he who wishes to be saved must first be willing to be damned for the glory of God." When a youth named Mark Trafton was asked in a Calvinistic inquiry-room if he was willing to glorify God in this way, he replied, "No, I have decided objections." Ralph Waldo Emerson thus tersely expresses this "disinterested benevolence:" "Do right, and turn your back on heaven." Rev. F. B. Meyer, in a recent very earnest and impressive sermon in Boston, urged all Christians to submit to repeated crucifixions of their carnality, going down deeper and deeper till they should reach the desire for their own salvation, which they must bring to the cross as an accursed thing, "for everything that is brought to the cross is cursed by God."

We wish to utter our emphatic public protest against this teaching. It makes the strait gate straiter than Christ made it. He constantly appealed to self-love when He addressed men's hopes and fears. To induce them to become His disciples He unveiled the pit of perdition and showed them Dives in torment. To encourage His disciples to persevering faith in Him after His departure He pointed to the many mansions awaiting them. He justified self-love when He made it the measure of our obligation to love our neighbor. Moses is commended for having "respect unto the recompense of reward," and even the model man, the Son of God Himself, "for the joy that was set before Him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God." Says Bishop Butler: "Doing what God commands, because He commands it, is obedience, though it proceeds from hope or fear, and regard to our own chief interest is a just and natural motive or principle of action."

There is a wide difference, or rather contrast, between self-love and selfishness. The latter always implies the disregard of the interests of others. "It is a vice," say Sir J. Mackintosh, "utterly at variance with the happiness of him who harbors it, and, as such, is condemned by self-love."

This confounding things so different, or rather qualities diametrically opposite, was not a slip of the preacher's tongue, or a momentary lapse of memory in speaking extempore; it is fundamental to his theory of entire sanctification as unattainable in the present life, "because there is no end of self this side of the grave." This is the denial of St. Paul's assertion: "But where sin abounded, grace did much more abound." If sin has abounded to exclude God-love, neighbor-love, and self-love, are we to believe and teach that grace must fail to restore this heavenly triad so long as we are dwelling in houses of clay?

The preacher also failed to observe the distinction between the self which wears the image of the Son of God and the self that wears the likeness of the devil. Both are to be crucified as under God's curse. But we aver that the image of Christ in the weakest spiritual babe awakens the admiration of God and His angels, because spiritual life has been imparted. Yet there is much to be suffered by that soul. He is to be ready to be persecuted unto death. Hence he is to wear the symbol of a violent death, "take up the cross daily" — or, in modern phrase, put a rope around his neck and be ready to be strung up on the first tree or lamp-post — "deny self and follow Me." This does not mean that the self bearing Christ's image is to be surrendered to a violent death as an accursed thing. It is to submit to the discipline of self-denial. Taking up the cross daily in token of readiness to die for Christ is a different thing from being nailed to the cross daily to kill selfishness. Yet the sanctified *ego* should practice constant self-denial for the good of others. Even Christ pleased not Himself. That self was a holy self which uttered the cry, "Let this cup pass from Me!" No rational being can choose pain as an end. He may choose it as a means to a good attainable in no other way. That good Jesus saw — the redemption of mankind — and He added: "Not as I will, but as Thou wilt." No soul is to be stigmatized as unholy because it has a natural shrinking from some bitter cup and prays that it may pass from him till it is revealed that it is the Father's will.

The preacher attempted greatly to alleviate the life-long crucifixion of the soul forever dying unto sin but which never is dead, by pointing to the blessedness of the resurrection life which may be so great as to mitigate in a good degree the pain of the crucifixion going on at the same time. At this point he found great difficulty in adjusting his doctrine to his figure, for Christ was not dying and risen at the same time. He reached a point when He really died, then followed the resurrection life. But the preacher finds no point in this life when the old man is really dead. He is only reckoned as dead. These are some embarrassments of the theory of the two natures, the old man and the new keeping house together till the death of the body separates them.

This phraseology of the preacher, "Everything that touches the cross is accursed," rests upon the theory that in the atonement the Father punished the Son, or "judged sin on the cross," in Plymouth phrase. Whose sins? Should it be answered, the sins of the whole race, universal salvation would be the inevitable outcome. To forestall such a result, the answer must be, "For the sins of the elect." Hence we have a particular, or limited, atonement by implication preached in the closing decade of the nineteenth century. But does not St. Paul quote and apply to Christ on the cross Deut. 21: 23: "For he that is hanged is accursed of God?" He accommodated the text to his purpose by omitting the important words "of God." He instinctively shrank from asserting that God cursed His well-beloved Son, whom men regarded as accursed. But did he not say that "He made Him to be sin for us, who knew no sin?" Yes, but he evidently used "sin" in two senses. It is a remarkable fact that the same Hebrew word is used in the Old Testament 160 times for *sin* and 112 times for *sin-offering*. Hence "He made Him who knew no sin [guilt] to be sin [a sin-offering] for us" (see Webster's International Dictionary, under Sin, No. 3). Innocence when nailed to the cross cannot be *punished* by a God of justice. He has imbedded in our nature the ethical axiom that only guilt can be justly punished. We cannot believe that it is right for God to do that which the conscience of universal humanity condemns when done by man. We do believe that the death of Christ is our conditional substitute *for* punishment and not the unconditional substitute of the elect or of the entire human race in punishment.

The preacher declared that the babes in Christ in 1 Cor. 3: 1, whom Paul could not call spiritual, but carnal, "were dominated by carnality," thus identifying them with the carnally minded. "To be carnally minded," to be dominated by the flesh, "is [spiritual] death" (Rom. 8: 6). This disregard of an evident distinction between "carnally minded" and "carnal" results in greatly minifying the new birth, especially when the 7th of Romans is quoted as the experience of regenerated Paul. This was the impression made on the writer, and I doubt not on the vast congregation. It is unwise to promote advanced Christian experience by depressing the great change wrought in regeneration which gives a title to eternal life — "if children, then heirs." All subsequent operations of the Spirit afford a preparation or qualification for that heritage. The qualification would not only be worthless, but impossible, without the title. No change can be greater than the inspiration of life in a dead soul.

Milton, Mass.

CONFERENCE DISAPPOINTMENTS.

Rev. George S. Butters.

A GOOD many preachers leave the session of an Annual Conference with a feeling of dissatisfaction. Socially the gathering has been a delight, and most men will admit that the business and appointments are managed with remarkable skill and to general acceptability. My points are that the Conference is not the spiritual help to the preachers it might be, and that it does not make the religious impression upon the community that such a gathering of ministers ought to produce. It must be admitted, of course, that the main thought of this gathering is business, and that it is necessary that a part of the time be given to routine work, reports, and fixing appointments. At the same time it strikes me that two hundred and fifty earnest, healthy, and aggressive Methodist ministers ought not to spend a week in any of our cities without making a more marked religious impression upon that community.

Some brother remarks that all our Bishops cannot give the same spiritual tone to a Conference session. We admit it, but this is the work of the members of the Conference, and the Bishop ought not to be held responsible to any great extent. He has his duties and cannot but be affected by the spirit of the Conference over which he presides. One mistake, I believe, is in the make-up of the program. Take the morning prayer-meeting for illustration. It is appointed at 8.30 in the morning and is attended by superannuates, probationers, the Conference secretaries, and a few other devout itinerants. All honor to this faithful band! They enjoy the meeting, or have made up their minds that they will try to; and no matter how dull this service may be, these faithful souls continue to wait upon the Lord. Now the main difficulty with this meeting is that it is understood to be a substitute for the morning devotions with which it is proper that the Conference should be opened. As a preliminary devotional service it may answer its purpose, but as a helpful prayer-meeting it is a conspicuous failure. If there was some quiet room in which the ministers could hold a morning meeting at 8.30, I believe there would be many who would gladly be present; but the church auditorium is not adapted to such a service, and so from honest dislike the average preacher seldom attends.

The morning session should be given up to business. The afternoons are well adapted for the required sermons and most of the anniversaries. It strikes me as a mistake to give up all the evenings to our benevolent societies and listen to speeches that we could easily read if we have not done so already. The representatives of our great societies should be given ample opportunity to present their work, but it would be a means of grace to their brethren who have to listen to them if they would cultivate the art of condensation.

Even if the evenings are given up to the anniversaries, there is no reason why many of the preachers who do not attend these meetings should not be utilized for evangelistic services in different sections of the city. Methodist churches in the vicinity and others might be glad of such help.

But there is a real longing on the part of the preachers at a Conference session: It is for instruction, inspiration and growth in the spiritual life. We have men in our Conference who are abundantly able to give such instruction and to lead to such inspiration, but we would be more than willing to listen to men from other churches who have been with the Lord on the mount.

It is expected that each pastor will attend the Conference session, but with many faithful attendants there is the feeling that the week might be more profitably spent, and to some it seems almost a waste of time. As a vacation a Conference is not a success, and he is a foolish minister who takes it as such unless he stays away; but as a week of important business it would be much more satisfactory if as preachers we made a better use of our Methodist peculiarities by means of our evangelistic gifts.

Somerville, Mass.

THIRD INTERNATIONAL CONVENTION OF THE EPWORTH LEAGUE.

Toronto, Canada, July 15-18.

THE first International Convention of the Epworth League was held in Cleveland in 1893, the second in Chattanooga, Tenn., in 1895, and the third will take place in Toronto, Canada, July 15-18. As the gathering has, from the first, been recognized as international in its character, it is very appropriate that it should assemble this year on Canadian soil.

Toronto is beautifully located on Lake Ontario, only a couple of hours' run by steamboat from the Niagara River. It has a population of two hundred thousand, and is a typical English city, very few of its people having been foreign born. Its public parks are numerous and beautiful, the churches spacious and comfortable, and a number of the public buildings unusually large and attractive.

Toronto has, by general admission, the best type of Sabbath observance of any city in America, if not in the world. On the Lord's day not an open shop or a moving street car is to be seen anywhere. The church attendance also exceeds that of any city on the continent. On a recent Sunday, by count, there were found to be 110,000 persons in the churches at the two services, 36,000 of these being in attendance at the Methodist churches. Toronto claims to have the largest and finest Methodist church edifice in the world, known as the Metropolitan. It occupies the centre of a square, and presents a most imposing appearance. Many of the other churches are spacious and beautiful.

The name "Toronto" signifies a "meeting place," and it is a very appropriate appellation, for it has been the scene of many great gatherings. Next summer will be a remarkable season in the number of conventions that will be held in the "Queen City." First, there will be a great jubilee celebration in June, to commemorate the 60th year of Her Majesty Queen Victoria's reign. Then comes the convention of Associated Charities for America, to commence July 5, to be followed by the annual gatherings of the British Association, and the World's W. C. T. U. Everybody, however, admits that the great event of the summer will be the Third International Convention of the Epworth League, which will open on Thursday afternoon, July 15, and close on Sunday evening, July 18.

The first International Convention, at Cleveland, was attended by five thousand delegates; the second, at Chattanooga, by ten thousand; and if the same ratio of increase be realized, there will be an attendance of at least twenty thousand at the third. Toronto is quite capable of handling this crowd, having a number of colleges that can be used in addition to the hotels. The citizens will open their homes to the visitors and accommodation will be provided at reasonable rates. Very good board can be had at from one to two dollars per day.

Instead of having one great place of meeting, it is intended to utilize several audience-rooms, that will seat congregations of not more than four thousand each. The principal place of meeting will be the Massey Music Hall, which has seats for four thousand persons, and is said to be one of the most magnificent auditoriums in America. This splendid building was presented to the city about two years ago by the late H. A. Massey. Two blocks from the Hall is located the Metropolitan Church, which will hold twenty-five hundred persons, and one block further on Cooke's Presbyterian Church, with a similar capacity, and Bond Street Congregational Church, scarcely less capacious, which have freely been placed at the disposal of the convention. In addition to these five buildings it is the intention to fit up a large skating rink and provide it with chairs for four thousand people. Taking the Metropolitan Church as a central point, all the convention buildings are within two blocks.

The executive committee having the local arrangements in charge is composed of the leading League workers in the city, and has been at work for a year. Any one desiring information should write to the secretary, Dr. W. E. Willmott, 41 Shuter Street, Toronto.

The program is too much in embryo, as yet, to publish, but will be made known in a few weeks.

The railway arrangements are not yet complete, but it is expected that single fare will be granted by all the companies. Efforts are being made to have all tickets good to stop over at leading points, and as long a limit as possible will be asked for, so that delegates may see something of Canada beside the beautiful city of Toronto.

The Epworth League.

New England District.

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THE PRESIDENT'S NOTE-BOOK.

Rev. Willard T. Perrin.

A Hint.

THE other day I had occasion to visit a store where a young lady, who was one of our Sunday-school girls in a former pastorate, is a clerk. After attending to the business on hand the young lady was called. She greeted me very warmly and with joyful face exclaimed, "Did you remember the day?" I was puzzled. "Why, this is the anniversary of my conversion. Don't you remember that it was at a love-feast on Sunday morning?" In her own heart she was sacredly keeping her spiritual birthday. This is an excellent hint, but not the one I have in mind. This same young lady is an enthusiastic Epworth Leaguer and has been very useful in our work. She inquired eagerly about the Toronto Convention. She hoped to go. She had seized an opportunity to make some extra money and had laid it away in the savings bank as the nucleus of a convention fund. This is my hint to you, Epworth Leaguers of New England! Toronto is the typical city of progressive Canada. It is so located as to make possible most charming excursions in traveling to and fro. The convention is to be the best yet. Fail not, then, to put in the convention when planning your vacation this year. Begin at once to save up your money. Get all information available, so as to make the most of this great opportunity.

"Loose Him, and Let Him Go."

The voice of the Prince of Life had wakened the dead. The tides of returning vitality had beaten back the forces of corruption, and Lazarus stood before his astonished and rejoicing friends. But he was bound hand and foot with grave-clothes.

In our churches many a soul has heard the voice of the Son of God and has come forth from the tomb of spiritual death. The pulses of a new life are thrilling his being. His Christian friends are exulting over his salvation. But he is bound hand and foot with the grave-clothes of his former lamentable condition. To the loving friends about him Jesus is saying, "Loose him, and let him go."

Do not the words of the Master fall with peculiar force upon the ears of Epworth Leaguers? What mean the Spiritual, the Mercy and Help, and other departments, unless it be that the chairmen and their associates are appointed for the very purpose of coming, with friendly aid, to every Lazarus who by divine power is filled with life and strength, but is fettered by his past?

It is an awkward figure that Lazarus presents, full of pathetic appeal. Let loving fingers take the napkin off his eyes, that he may behold wondrous things out of God's law. Loose the bandage from his face, that he may with his mouth confess the Lord Jesus. Take the grave-clothes off his hands and feet, that he may engage in the manifold activities of an intelligent Christian. More than one soul is standing in your presence, Lazarus-like, and mutely begging to be set free and to be shown how to do something for the good Lord who has brought them from death to life.

There is promise, also, in our awkward-appearing Lazarus. Take off his grave-clothes, give him a chance. There is good stuff in him. He may become president of your League, a steward, a Sunday-school superintendent, a class-leader, a preacher of the Gospel — who can tell? He will, I am confident, make a good Christian worker, a valuable Epworth Leaguer. "Loose him, and let him go."

88 G St., South Boston.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work.

Rev. E. O. Thayer.
First Vice President.

THE League meetings conducted by the department of Spiritual Work ought always to be so planned as to meet a want not supplied by the other services of the church. It is generally a disadvantage for both when "a young people's prayer-meeting" and "an old folks' prayer-meeting" exist in one church and have even the appearance of being rivals. Local circumstances render any fixed rule impossible, but usually it is best not to have two similar services on the same evening, or to hold two meetings during the week with the understanding that one is exclusively for the young.

An evening sermon is appropriately preceded by a prayer-meeting after the usual form. Have any chapters ever tried the experiment of following the sermon with such a service? Would it not inspire the pastor to preach for immediate results, and give an opportunity for personal work? After-meetings are the harvest seasons for evangelists.

In churches where the old-fashioned prayer-meeting is held on Sabbath evening, an opportunity is given to the League for Bible-study, short lectures and special services. It seems to the writer that one Sunday of each month should be designated on our topic cards as the time for presenting one of the benevolent causes or a living reform-issue, as the Sabbath, Temperance and Citizenship.

A symposium upon the question, "How do you use Dr. Scheil's Bible Studies?" would be valuable. Let the first vice-presidents send us a postal-card opinion at once. It is the belief of the writer that our Epworth Leaguers ought to use a course of study requiring a little more personal effort. Some patience and time would be necessary on the part of the pastor and leader to secure this systematic study, but the results would be profitable, even if only a minority of the members were directly reached. Professor Sander's lessons in the *Sunday School Times* are an excellent model for this kind of work, though requiring some modification for League meetings.

Gardiner, Me.

Dept. of Mercy and Help.

Rev. George H. Spencer.
Second Vice President.

"Inasmuch as ye did it unto one of these, My brethren, even these least, ye did it unto Me."

IT has been asserted again and again that the church ought to be an army, not a hospital. The assertion is true, but it implies an untruth. The truth is that the church should be aggressive — that its members should stand shoulder to shoulder against a common foe. The error is in the implication that only resolute people should be in the church. Every well-organized army has a hospital for the lame, the sick and the wounded. It must have a hospital or desert its unfortunates. So, also, the church. While men are what they are, no church can hope to be wholly free from the spiritually lame, sick, and wounded. It ought not to wish for such freedom, even with its increase of individual power, at the expense of the unfortunates who have a right not only to its prayers and sympathy, but to its fellowship also.

These thoughts were awakened by reading an article on "The Model Chapter." The writer suggests several characteristics of the model chapter, and among others that "all the members are Christians" and all "are workers." Such a chapter would be delightfully pious; we do not believe it would be of the best type. A League chapter is not to be merely a Holy Club, Limited. Like the church it is to gather into itself the crippled and the incompetent, that it may heal and train them. It is always to have in stock material of this kind. It is to go further than this even. It will receive those who never can amount to much in this world, that, through the influence of our League, they may have the best chance. Then, too, the model chapter invites into its associate membership those who are not Christians, and keeps inviting them, and receiving them, too; so that, as associates find the Saviour, new recruits are added. The model chapter proposes for itself not a finished perfection, but an enlarging service.

This brings us face to face with an important but easily overlooked duty which some even affect to despise — the duty of caring for our own members. Every member of a chapter has a right to feel that he has special claim upon his fellows. No pressure of mission work, no comprehensive plans for slum salvation, no thoroughness in visitation of strangers, can justify or excuse a failure to cheer our own in despondency, to succor them in temptation, and to surround them with a warm social atmosphere.

The Epworth League is not an esoteric society of religionists; it is a League of all sorts and conditions of well-meaning young people. Let the strong lift the weak, and grip them close that they may lift.

Somersworth, N. H.

Dept. of Literary Work.

Rev. W. J. Yates.
Third Vice President.

WHAT books have you read during the past month? What magazine or periodical literature? How much time can you spend each day in reading? Have you any system in the selection of your reading? These are all questions of importance to be answered by every Leaguer. The work of this department ought not to be considered in good shape until every member of the chapter is directly reached and helped and is also helpful to others. A reading-circle for study of the course is good, even if but a small fraction of the members of the chapter attend; but it is only good a little. The good should go farther and reach more. All read. Most read much. Few read wisely. Every one could do better and get more benefit. There must be system, or method, in the work. Find out, first, what is done; then study to see what ought to be done; then, what can be done; and, finally, how it shall be done. All this means thought — study of persons more than study of books. Each is interested in something. None are interested in all things. Set each at work in his best field and get him to bring his best results, and others will become interested with him.

Brief exercises at the general meetings of the League are more profitable usually than the meetings of a few for heavier work only. Let every one put in writing the answers to the questions at the opening of this article. Let them be read and allow questions to be asked. Much helpful information will be brought out.

A monthly bulletin of current events put in charge of one or two to prepare, with references to books and articles in periodicals bearing on the various occurrences, is of much value. It has been recommended in this column before, and is repeated because it is worthy of more extended adoption.

A notice of the articles in Methodist papers during the previous month which are of special interest is a good feature to adopt. Provide the ZION'S HERALD, *Christian Advocate*, *Epworth Herald*, and any other church papers that can be procured, and place them where they will be accessible to all members, either in the church parlor or vestry, or handed from member to member. Call attention to such items as are of unusual importance. When desirable, read short extracts to more firmly fix attention.

Have any members found poetical selections of special beauty or helpfulness? If so, let a few be read, with good judgment so as not to overdo the matter.

If some can read only the newspapers, get such to note carefully what they read there and report. Thoughtfulness is the quality needing development. Attention to what is read and care in selection need cultivation, and this department should do all possible to be helpful in this direction.

Rockville, Conn.

Dept. of Junior Work.

Rev. O. W. Scott.
Supt. Junior League.

ONE of the most interesting and encouraging communications which has reached this office during the past month is that from Mrs. J. A. Tirrell, superintendent of the Junior League, Pleasant St. Church, New Bedford, Mass. She reports that from a membership of 45 no less than 14 have recently been converted. Another Junior League reports 8 conversions.

And this reminds us to emphasize the importance of special training in a "probationers' class" of these young disciples. It is not enough to place in the hands of any convert (much less a child) a "Probationer's Hand-book," and expect them to get from it and assimilate doctrine, history and discipline without aid. The writer has found befogged converts of this class. The contents of the Hand-book should be carefully explained in a series of meetings, and thus the converts will come into the church, in due season, *intelligent* members.

The writer usually holds from eight to ten special meetings with every new ingathering of probationers, giving talks on the contents of the Hand-book and other matter, and closing with prayer and testimony. Each evening a review of the previous lecture precedes the advance study. It is remarkably interesting to hear the ready answers and to note the faithful attendance.

Permit me to urge the importance of the spiritual side of our Junior work. May scores of reports from local superintendents reach us, with the good news of hundreds of Juniors brought to the Saviour!

"Delightful work, young souls to win."

Win them now.

Junior Bureau.

Such pleasant and appreciative communications have been received from League workers concerning the Junior Bureau of organizers and lecturers, that we are encouraged to believe that the plan is a wise one. It is hoped that all Junior superintendents have preserved the list for future reference.

We can add to the list of Junior specialists the names of —

Rev. T. C. Watkins, D. D., Springfield, Mass.

Miss E. A. Chapman, 42 Cross St., Somerville, Mass.

Dr. Watkins will also give counsel with reference to the organization of the Epworth Guards, where desired. Address him at Springfield, enclosing stamp.

The following are excellent all-round Junior superintendents and workers, through whom aid may be wisely invoked, by post or person: —

Rev. A. E. Atwater, Island Pond, Vt.
Rev. W. S. Searle, Manchester, N. H.
Rev. W. I. Todd, Groton, Vt.
Miss Cora Sargent, St. Johnsbury Centre, Vt.
Mrs. W. O. Chapman, Montpelier, Vt.
Rev. E. S. Tasker, Lowell, Mass.
Mrs. M. A. Sly, 4 Ashburton Place, Boston.

The following is a list of the Conference and District Junior League superintendents of the First General District, so far as received, up to date: —

MAINE AND EAST MAINE CONFERENCES.

Rev. C. L. Banghart, State Junior superintendent, Damariscotta.

Rev. I. A. Bean, Lewiston District, South Paris.

Mrs. John Tinling, Bucksport District, Eastport.

Mrs. F. J. St. Clair, Rockland District, Rockland.

Rev. F. E. White, Bangor District, Houlton.

NEW HAMPSHIRE CONFERENCE.

Rev. W. S. Searle, Conference superintendent, Manchester.

NEW ENGLAND CONFERENCE.

Rev. B. F. Kingsley, North District, West Fitchburg, Mass.

Miss Margaret Nichols, South District, 68 Glendale St., Dorchester, Mass.

NEW ENGLAND SOUTHERN CONFERENCE.

Rev. L. G. Horton, Conference superintendent, and Providence District superintendent, Central Falls, R. I.

Rev. W. L. Hood, Norwich District, Putnam, Conn.

Miss Eva May Benton, New Bedford District.

We would like to call the attention of Junior superintendents to the "Primary Class and Kindergarten Illustrated Lesson Leaflet," just issued, and designed by Miss May I. Kinney, of Jamaica Plain, Mass. These leaflets are unique in design, and very suggestive to the Junior worker, as well as the primary worker in the Sunday-school. Address C. H. Magee, 38 Bromfield St., Boston.

In planning each month's series of Junior meetings, let "temperance" and "missions"

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have steady recognition. To aid the missionary meeting, secure copies of the *Children's Missionary Friend*, an illustrated monthly publication (ten cents a year in clubs), with a special lesson in each copy. Write Miss P. J. Walden, 36 Bromfield St., Boston, for specimen copies.

May the month of March be a season of aggressive work on *all* Junior lines! Forward to my address records of special accomplishment, particularly *conversions*, and additions to the church from Junior ranks.

Brockton, Mass.

JUNIOR LEAGUE GRADUATION.

Rev. Arthur L. Howe.

ALL who carefully study the working of the Junior and Senior departments of the Epworth League will realize that there is a period of time, between the two, when our younger people are members of neither. Some members of the Junior League soon become "too old" (in their own estimation) to continue their membership in the Junior department, and in nearly all cases feel "too young" to become members of the Senior department.

This condition may have arisen from two causes: First, little effort may have been exerted to interest the girls and boys who are fourteen or fifteen years of age in the Junior League; and, second, because our Epworth Leagues may have filled their ranks with older people who have given such a tone to the League that the young girls and boys feel there is no place for them there. The serious aspect of the case is that these young people are left out at just the period of their lives when they need to be held for the church.

How may this defect be remedied? It may be done in several ways, but this article is to emphasize only two: —

First, it is the design of the League system to graduate members from the Junior to the Senior department. Then let every Junior superintendent form a class of older children, who will have special work in the Junior department. The feeling of being "too old" will then be overcome by the thought of being a member of a graduating class. This class may write essays, take class work, or pursue a course in Bible study, as the superintendent may direct. Toward the close of the year's work let the class prepare for their graduation to the Epworth League. Make the graduation prominent by holding it in the church, issuing invitations, etc. Let the pastor give a short address, and award diplomas, which may be bought, printed in two colors, for 60 cents per dozen. By doing this, the children who need to be held can be enlisted in continual work.

The defect may be remedied in a second way by the Senior League, through its Social department, giving a public reception to the graduating class, in which the president, in behalf of the League, shall receive the new members and assign them to the various departments. The details of such graduation and reception will readily suggest themselves to the superintendent and the president. The reception to the young members will tend to make them welcome and to make them feel that they are a part of the society. All League superintendents and presidents should work together toward this end and their efforts will be crowned with success.

Malden, Mass.

THE SECRETARY'S DESK.

Rev. Luther Freeman.

A PRIME element of success is

Adaptability.

Methodism won from the start because, like the Gospel it brings, it is able to adapt itself to every locality and condition. We have congregations representing the best in culture and wealth as well as the poorest and most illiterate. We fit everywhere. Send a polished Simpson to the metropolitan cathedral; send a zealous Cartwright to the settlers' first rude shelter. Both will preach Christ, both will win men to righteousness.

Our Leagues are showing this Christian elasticity in their work. We are doing grand work at the great centres of population, instructing the ignorant, clothing the naked, feeding the hungry, lifting up the fallen, and at the same we find a sphere of splendid usefulness in the country districts. We have found no more earnest, intelligent and successful workers than on the hills of eastern Maine. We believe there is a place of usefulness for the League in every charge, but careful thought must be given to deciding just what phase of the work is needed in each locality. Don't try to run a canal boat up your trout brooks. Study adaptability.

The Annual Conference.

Of all the important matters decided at our Conferences, none cause such universal interest as the appointments. Whether we approve or not, we are obliged to face the fact that there has been a great change in the method of making the appointments. The man favored by the representatives of the Leagues is likely to be favorably considered, for the younger element in our churches has large recognition. If we give our influence to securing any particular man for pastor, let us be exceedingly careful that we act wisely. Do not be dazzled by the spectacular. The minister who fills his church by using pictures or giving lectures on current events may not be the greatest permanent blessing to the church. A Methodist minister may preach every Sunday evening to a packed house and yet be an absolute failure. The best preaching is the preaching that builds up the church in holiness and brings sinners to sincere repentance. Ask for the man that has a record of soul-saving. A few years ago we saw a man whose three years' pastorate had seen an annual net increase of forty in the membership supplanted, at the request of the people who wanted a "better preacher," by a man whose "courses" of Sunday evening lectures packed the church to the doors, but whose five years' pastorate saw a net increase in the membership of seven each year. Yet the press has proclaimed the latter as a conspicuously successful pastorate. If we are to grow as in the past we must crown the men who get souls, not crowds, for their hire. Ask for the man that has a record.

But, whoever comes, let the League be generous in welcome and loyal in support. This is our duty. Our connectional system makes many disappointments to both preachers and churches necessary, and therefore, when we have expressed our preference courteously, it is our duty to receive cordially whoever the Bishop may think best to appoint. It is not only duty, but the very best policy. The strongest man needs the cordial greeting and co-operation of his church, and by hearty help and kindly encouragement mediocre men have succeeded marvelously. All things considered, we have the best ecclesiastical system in the world. Let the League be loyal to it, work it, and so get the very best out of it.

Cabinet Meeting.

Tuesday, March 2, the cabinet of the district will hold an all-day meeting in Boston. We shall carefully consider the needs of the district and try to formulate plans for successful work in the future. The cabinet will welcome any suggestions. The secretary will gladly present at this meeting any communications any Leaguer may send him.

Newton Centre, Mass.

N. H. Conference Epworth League.

BISHOP W. X. NINDE, president of the Epworth League, and Rev. Dr. E. A. Schell, secretary, have promised to be present and deliver the addresses at the N. H. Conference rally at St. Paul's, Manchester, Tuesday evening, April 6. This is the first visit of either of these officers of our Conference. We hope for a great inspiration. Every chapter ought to be represented by at least one delegate besides the pastor. Many chapters ought to be represented by nearly their entire membership. We are planning for two meetings, to be held simultaneously. We wish a thousand Epworthians to hear our general officers. Let the chapters plan for this in season and push arrangements. Special trains can easily be secured where any considerable number desire to attend. Let the chapter go if possible. Send a delegate anyway, paying expenses.

GEO. H. SPENCER, Conf. Pres.

"When to Hold the League Prayer-Meeting."

THE vice-president of the Maine State Epworth League, D. A. Packard, of Rockland, wrote a paper which was read at the Rockland District League, held at Thomaston, Feb. 10, upon "When to Hold the League Prayer-meeting," which was so practical and suggestive that its publication was requested in these columns. So much space is devoted to the interests of the League in the League issue that we are not able to publish such papers.

Mr. Packard takes the wise ground that our churches are not able, as a rule, "to sustain two interesting and helpful Sunday evening meetings devoted to prayer and testimony." Where there are two meetings thus conducted one or the other will be weakened by the division of forces, and some will excuse themselves from "taking part" in one meeting because they have done it in the other. If a preaching service is held in the evening, as the essayist thinks there should be, then let the Epworth League hold a regular prayer and testimony meeting before the preaching service. If two meetings are to be held anyway, let the League concentrate its attention upon some feature of its departmental work, upon the study of specific parts of the Bible, upon the connectional work of the church, or upon events in our denominational history.

Conference Examinations.

Rev. C. W. Rowley, Ph. D.

"THOROUGHNESS" is the word used by our Bishops in interpreting the action of the last General Conference respecting the examination of candidates for our ministry. The movement for more systematic and thorough work by examiner and candidate seems to have been quite general and spontaneous throughout the church.

Many of the Annual Conferences have recently adopted more or less elaborate plans for facilitating this work. And now the General Conference has ordered a plan, comprehensive, and embodying the best features of the more elaborate provisions of the Annual Conferences.

There seems, however, to be a little confusion in the minds of some of the brethren as to the exact meaning of the expression, "certificates of literary and theological institutions." Some claim that the certificate is sufficient in any case without any further examination. Paragraph 50, sec. 2, of the Discipline reads: —

"When such a candidate shall present a properly authenticated certificate showing that he has already pursued and passed a satisfactory examination on one or more of the subjects hereinafter prescribed for Traveling and Local Preachers as a regular attendant on the classroom instruction in one of such aforesaid institutions, the Conference may accept said certificate from such institution as equivalent to that of its own committee of examination; it being understood that the Annual Conference shall continue to examine all candidates in the Doctrines and Discipline of the Church."

For the benefit of those who may not have seen it, we desire to call attention to Bishop Andrews' *fifth* statement (agreed to by the Bishops), which covers this ground: —

"5. The Annual Conference being required to continue all candidates in the Doctrines and Discipline of the Church, it is therefore recommended that boards of examiners be instructed (1) To scrutinize with special care the certificates of literary and theological institutions so far as they relate to Doctrines and Discipline; (2) To diligently examine all candidates as to the thoroughness of their knowledge of the Doctrines and Discipline of the Church, and as to their soundness of belief and their loyalty to our polity."

From this it is clear that it is the duty of boards of examiners to test candidates as to the degree of the thoroughness with which they have studied the works prescribed in the Course of Study, whether they have certificate or not, in Doctrine and Discipline.

Boston Wesleyan Academy Alumni.

THE Boston Wesleyan Academy Alumni had their annual dinner at the American House on last Wednesday evening. Hon. John R. Buck, of Hartford, was in the chair. Bishop W. F. Mallalieu, ex-Lieut. Governor Sumner of Connecticut, Rev. William R. Clark, D. D., and Dr. Emerson Warner, of Worcester, with other distinguished alumni, were warmly welcomed. The absence of ex-Principal George M. Steele — his first failure to be present since the organization of the club — was greatly regretted, and his witty, earnest letter was one of the features of the evening. Principal Newhall's report indicated progress and prosperity. References to the completed gymnasium, enlarged library, and the modern ethics of school discipline, were heartily applauded. Reminiscences of the good old days were in order; sly jest and pathetic incident followed. Yet as always, and characteristic of Wilbraham spirit, the occasion served a serious purpose. President Buck, after appropriate tribute to the great teachers and glorious companionships of school life, suggested that modern education was radically deficient in personal and religious training. Governor Sumner emphasized this, with a tender acknowledgment of his own obligation while at the Academy to Professor Chester, now and for many years Principal S. F. Chester, of Springfield. Farther illustrations of the effect of modern training were given by Dr. Henry O. Marcy and Lawyer Barnes. Today more subjects must be studied and less time is allotted. The school-room rather than the scholar is the unit. The old New England academy still affords unusual advantages for sensible and thorough training. Daily living with Christian, cultured men and women is the best education. So talked these alumni, and rejoiced that the improved equipment and sustained Christian spirit of Wilbraham made their alma mater more useful and honored than ever. Hon. Chester C. Corbin was elected president for the coming year. The New York Alumni Association meets on Friday evening, the 26th. It is to be hoped that the enthusiastic attachment of the Wilbraham alumni may result in the adequate endowment of this our oldest church school.

LOVE OF STIMULANTS.

A Habit That Seems to Have Fastened Itself on the American People.

"Physicians look upon tea and coffee as a habit," said Dr. Jacques Loeb, in a recent interview on tea and coffee drinking, "and they regard the taste for black coffee as an indication of a love of some kind of stimulant, and the black coffee drinkers recognize in the beverage stimulating qualities over and above diluted coffee or tea. And further, that the black coffee drinker is a drunkard, just as much as the man who drinks whiskey. He becomes, in time, just as much a slave to the practice."

Tea and coffee drinking is a vice that seems to have fastened itself on the American people, and is turning out a great army of dyspeptics every year. People who are suffering from headaches, nervousness and dyspepsia, find profound relief in 10 days or two weeks after they leave off tea and coffee and use Postum Cereal Food Coffee. This health beverage is made of nature's grains and is the food coffee having the indorsement of the medical profession, Ralston Health Clubs, Hygienic, and other teachers and food experts. Grocers sell it. A 25c. package makes 100 cups of the rich beverage which looks and tastes like Mocha and Java coffee. If your constitution has at last broken down under the strain of the poisonous alkaloids in coffee, use Postum Cereal and see the beneficial results.

All good articles have imitators, so has Postum, but the red seal on every package, "It makes red blood," will protect you from the dealer who desires to make a larger profit. If any one has served Postum to you that is not as black and rich as fine Mocha they have abused you and hurt us.

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FOR 1897.

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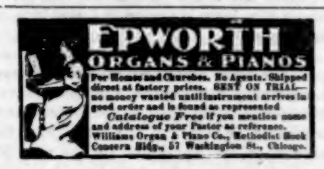

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There is an old saying that the man who fishes for minnows never catches any whales. Similarly, the man who buys a cheap chair gets a cheap chair. You can't have value without cost.

But you can have the APPEARANCE of value without cost, and that was what Abraham Lincoln had in mind when he said that you could fool all of the people some of the time. Yet it is expensive fooling, for it means the loss of your money and your purchase both.

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The Conferences.

N. E. Southern Conference.

Providence District.

Wanskuck, Providence. — The new chapel, situated on Vandewater St., was dedicated to the worship of God on Sunday, Jan. 31. Presiding Elder Bass preached an excellent sermon from the text, "Ye were redeemed with the precious blood of Christ," after which the pastor, Rev. D. L. Brown, made a statement of the cost of the building and called for subscriptions towards a deficit of $600. About $200 were quickly raised, after which the dedicatory services were conducted by the presiding elder, assisted by the pastor and Rev. J. Oldham. The chapel is a plain but comfortable building seating about 150, and is so arranged that it can be conveniently made into a cottage when a larger building is needed. Its total cost was $1,500, and an indebtedness of $400 still remains. Much credit is due the pastor for his earnest labors in carrying this enterprise to a successful completion.

Asbury Church. — Three were received into full connection and one was baptized and received on probation, Sunday, Feb. 8. At the fourth quarterly conference "a hearty and unanimous invitation was given the pastor to return for the third year."

Hope St. — A good religious interest and several conversions are reported since the Week of Prayer.

Washington Park. — The name of the Edgewood Methodist Episcopal Church was recently changed by the Rhode Island Legislature to Washington Park, by which name it will hereafter be known.

Cranston St. — At the fourth quarterly conference, held Feb. 1, Rev. F. J. Follansbee was requested to remain with the church for the fourth year.

Attleboro. — Rev. G. W. Hunt reports 6 received on probation and 2 in full connection, Sunday, Feb. 7.

Centreville. — Four were received by letter and one on probation at the February communion. Rev. J. H. Buckey has had a very pleasant and prosperous pastorate of four years at this place. The Providence District W. F. M. S. held its annual meeting at Centreville recently.

Woonsocket. — The recent revival services have resulted in a large attendance at the prayer and class-meeting and a general quickening of spiritual life in the church. The membership record has recently been revised in accordance with the new law, and the result shows that 28 per cent. of the membership have been received during the present pastorate. Two were received from probation and two by letter, Sunday, Feb. 7. Rev. W. H. Allen is pastor.

Haven Church, East Providence. — Eight were received by letter and 5 on probation at the February communion.

Providence Methodist Social Union. — The February meeting was held in Tillinghast's Assembly Rooms, Wednesday evening, Feb. 3. The subject for discussion was, "Mental Culture: Its Desirability and Best Methods of Attainment." Interesting and instructive papers were read by Rev. J. M. Taber, Rev. Dr. Blakeslee, Prof. Walter B. Jacobs, and M. H. Paddock. A very pleasant and profitable evening was enjoyed by the members. NEMO.

New Bedford District.

South Somerset. — The Epworth League course is as follows: Feb. 16, Rev. B. F. Simon, of New Bedford, will lecture on "Human Nature;" Feb. 24, Rev. Dr. Adams, of Fall River, "Something about Pictures;" Mar. 3, grand concert; Mar. 17, Rev. G. A. Grant, of Middleboro', "Matter-of-Fact-ness vs. Imagination" (illustrated chalk-talk); Mar. 31, Rev. E. B. Gurney, of Myricks, "Get There."

New Bedford, Allen St. — Rev. C. S. Davis is in fine condition physically, and only occasionly feels a trace of the pharyngitic trouble of last spring. It is in order to recover completely from that difficulty that he desires to leave this salt-water climate for a time. He does all his work now without any embarrassment and might not suffer harm by remaining his fifth year, but does not desire to risk injury to the vocal chords. The work here is encouraging. Six adults have recently risen for prayers. At the last communion three persons, two of them heads of families, united in full connection.

New Bedford Port Society. — At a meeting of the directors of the New Bedford Port Society it was voted to request the Bishop presiding at the annual session of this Conference to reappoint Rev. E. Williams chaplain and agent of the Society.

New Bedford, Pleasant St. — Rev. E. Tirrell is closing a very successful year, and his return is earnestly requested. By direction of the official board considerable attention has been given to a correction of the church membership roll, so that it is probable a reduction may be reported at Conference. The will of Sarah S. Holmes bequeaths $300 to the church and $100 to the Ladies' Aid Society. She also gives up two pews to the church.

Fall River, First Church. — At the communion service this month 9 persons were received as probationers, 3 from probation to full membership, and 2 by certificate, and 5 candidates were baptized. Rev. Dr. Benton has been in New York, attending the annual meeting of the Book Committee. His picture in the *Christian Advocate* at the head of the series of the Committee is an excellent likeness. Our district has reason to feel proud of the honors that are heaped upon our representative by the General Conference.

The Medal Medicine
Is the Model Medicine.

The only medal awarded to sarsaparilla at the World's Fair, 1893, at Chicago, was awarded to

Ayer's Sarsaparilla.

Middleboro. — The last Epworth League social was a very enjoyable affair. The pastor, Rev. G. A. Grant, is unanimously invited to return for the second year.

Fall River, Brayton. — The *Fall River News* gives a very full outline of a recent sermon preached by the pastor, Rev. R. M. Wilkins. The subject was, "An Important Work." "He which converteth a sinner," etc., was the text. "It was an interesting and helpful discourse."

Fall River, St. Paul's. — The regular monthly meeting of the Epworth League Union, comprising the Leagues of the Methodist churches of this city, took the form of a love-feast at this church Sunday afternoon, Feb. 14, at 5.30 o'clock. Rev. S. O. Benton, D. D., of the First Church, was in charge of the 500 Leaguers present, and the hour was fully and profitably occupied in prayer, praise and testimony, and the enjoyment of the love-feast. During the hour 102 took part in the service, including remarks by Rev. A. J. Coultas, pastor of this church, and Rev. L. M. Flocken, of Summerfield Church. Rev. A. J. Coultas is closing a very successful five-years' pastorate in this strong church.

Wareham. — At the neighborhood convention in *South Middleboro*, Rev. C. T. Hatch, pastor here, made a pertinent address on the preaching of the Law as well as the Gospel.

Truro. — An entertainment and fair for the benefit of Yarmouth Camp-meeting resulted in net proceeds of $59.05. Mr. Isaiah Snow, the agent, is abundant in labors in the interest of this old camp-ground. Many of the cottages have been moved away since last spring.

Provincetown, Centre Church. — One hundred and seventy-three persons partook of the elaborate turkey supper provided by the Ladies' Society, Feb. 10. The no-license vote here stands 265 no to 97 yes votes. Mr. A. L. Putnam and daughter, Miss Abbie Cook Putnam, are in Boston, where Miss Putnam is filling engagements for readings.

Bourne. — Rev. R. E. Schuh has a unanimous invitation to return for the second year. Mrs. Schuh has returned from a visit to friends in Martha's Vineyard. The fourth lecture of the high school course will be given by Mr. Schuh, aided by Rev. C. S. Davis with the stereopticon.

Sandwich. — Rev. J. E. Blake is unanimously invited to return for the second year. The five weeks of union services between the Congregational and Methodist churches have closed. "The results," says the *Independent*, "have not been as great as hoped for." A chorus choir has been organized by Rev. J. E. Blake, the pastor. Rev. T. J. Everett, presiding elder, according to the *Independent*, at his last visit preached "a sermon of great interest and much power."

Wellfleet. — The vote on the license question stands: yes, 2; no, 42.

South Yarmouth. — The Ladies' Social Union has elected Mrs. F. A. Crowell, president, and Mrs. Walter G. Hallett, secretary and treasurer.

West Dennis. — Rev. J. G. Gammons at the convention in Hyannis gave an address on "The Importance of Union and Harmony in Christian Work."

Whitman. — The Brockton *Enterprise* gives a good report of the union work going on here in charge of Evangelist W. E. Geil, of Doylestown, Pa. There is a widespread interest, and the local pastors in letters to the *Enterprise* fully commend the evangelist. About 350 conversions are reported. The services since Feb. 14 have been continued by the pastors. Three meetings were held in the Commonwealth shoe factory. This was on petition of the employees, hundreds of whom listened most attentively and a number professed conversion. The pastors of the four churches have worked untiringly with the evangelist, and a sweet spirit of union exists between the members.

Taunton, Methodist Social Union. — At the annual meeting held in Grace Church, Feb. 8, a banquet was served by the Ladies' Society and nothing was lacking to complete the feast. Mr. Montgomery, the retiring president, graced the chair which he has so acceptably filled. Mr. Charles Lincoln, of the First Church, was elected his successor. By the constitution there must be a change annually. Mrs. West, of the First Church, was continued as secretary, in which office she has few equals. The faithful treasurer, Mr. Ezra Hamlen, was also continued. Mr. Lincoln read the report of the outlook committee. It was a very entertaining paper, and among other things he fixed the appointments and introduced the expected new pastors of Taunton. It has been published that Rev. W. A. Luce, of Willimantic, is expected here to occupy the First Church pulpit for next year. Rev. C. M. Melden, of Brockton, gave a very interesting address on "Holland," and was much applauded for the many bright points he made. This was a very successful meeting of the Union. Mr. Walter M. Dunbar, of Brockton, an ex-president, was present.

Taunton, Central Church. — At the February communion 9 persons were received into the church, three of them on probation. The pastor, Rev. C. A. Stenhouse, has been heartily invited to remain for the fifth year. KARL.

New Hampshire Conference.

Concord District.

Preachers' Meeting. — The Concord District Preachers' Meeting, held at *Laconia*, Feb. 8-10, proved to be one of unusual interest and profit. The nature of the meeting was "pentecostal," and the whole trend of heart and thought was in the direction of higher Christian attainment and purer living.

The first session was opened, as announced, Monday evening at 7.30 o'clock. Rev. J. H. Brown, of Norwich, Conn., preached from the text Matt. 25: 29. The sermon was intensely spiritual, and was followed by an impressive altar service.

Tuesday morning, at 9.15, a "pastors-and-their-wives" class-meeting was held, led by Rev. B. Sanderson. Following this the meeting resolved itself into a regular order of business. Presiding Elder Curl was chosen chairman, and C. H. Fisher was elected secretary. The following is the order of the exercises as presented: "The Relation of Systematic and Proportionate Giving to the Temporal and Spiritual Prosperity of a Church," G. W. Farmer; "The Spirit Helpeth our Infirmities," Arthur Wadsworth; exegesis on 1 Cor. 2: 9-16 (especially treating the 14th verse), Roscoe Sanderson; "Love: An Old Commandment, a New Commandment," G. A. MacLucas.

The afternoon session was opened with devotional exercises led by Thomas Whiteside. The following papers were presented: "The Work of the Holy Spirit in the Apostolic Church," W. J. Wilkins; "The Baptism of the Holy Spirit, Psychologically Considered," D. C. Knowles; "How to Have a Revival on Every Charge," J. D. Le Gro; "The Witness of the Spirit," J. A. Bowler. The session then took the form of a preaching service, and Mr. Brown discoursed upon the 17th of John. The sermon was a clear and solid conception of the regenerate and sanctified life as proclaimed in the New Testament. After the sermon a short business meeting was held.

In the evening Mr. Brown again preached the Word with power.

Wednesday morning the session opened with a devotional meeting led by J. D. Le Gro. The following program was then taken up: "Led by the Spirit," M. Tisdale; "Church Loyalty," C. H. Fisher; "Factors in Promoting the Spiritual Life in Young People," Thomas Whiteside; "How may I Receive the Holy Spirit?" A. L. Smith.

The essays and exegeses were all ably written and timely, and were in strong sympathy and harmony with the pentecostal spirit. The discussions were also continued on the same lines and in the same spirit. The kindly and earnest words of the visiting clergymen — Revs. J. E. Cunningham, of the People's Christian Church, Laconia; J. H. Goss, of the Christian Church, Haverhill; G. W. Getchell, of the Free Baptist Church, Lakeport; and C. A. G. Thurston, of the North Congregational Church, Laconia — were exceedingly helpful and encouraging, and they expressed their gratitude for the blessings they had received while present. C. H. F.

The many friends of Rev. W. C. Bartlett, the pastor at *Whitefield*, will be glad to learn of the continued improvement of his health. Special union services have been held for a few days, and Evangelist Gilliam was present two days, during which time thirty persons manifested a desire to become Christians. The Whitefield people are at work on their new parsonage, and hope to have it ready for occupancy by the first of June. It is to cost $3,000.

Lancaster has met with a great "time of refreshing from the presence of the Lord." Pastor Danforth has done a great work. Evangelist Gilliam has been here in union services, from which a great harvest is being gathered. Feb. 7, the pastor baptized 97 persons and received 115 on probation. Of course pastor and people rejoice over such victory, while all good people say amen.

Concord, First Church, has been gathering in quite a harvest. On Sunday, Feb. 7, 18 were received on probation and 8 were baptized, while 3 were received into the church in full connection.

At *South Columbia*, where Rev. W. F. Felch is supplying, repairs have been put on church and parsonage to the amount of $63.

Rev. J. P. Frye is earnestly at work at *Monroe* and *North Monroe* shepherding the flock and gathering the people into the fold. Feb. 7, one person was received into the church from probation. The people at North Monroe are rejoicing in the completion of the new vestry. It is seated with chairs, and has a piano and other needed furnishings.

At *East Colebrook* and *East Columbia*, where Rev. G. R. Locke is pastor, the work is moving nicely. At Christmas time the pastor and family were remembered in a tangible way by their many friends. Some $300 of improvements have been put on the new parsonage property since Conference. The people of both these charges have expressed a very strong desire for the return of Mr. Locke another year, and have voted him a vacation of two weeks after Conference.

Colebrook quarterly conference gave a very hearty invitation to Rev. W. A. Loyne to return another year. All seem to feel they have had a very successful year, and all reports confirm the impression.

At *Stewartstown* and *Pittsburg* Rev. A. W. Frye, a local preacher, has supplied since the first of August with excellent results. Quite large congregations gather to hear the Gospel, and a church organization is contemplated in the near future. The people will be very glad to welcome him back another year.

Lisbon church shows by the reports a very healthy condition of things on all lines of church work. Finances are excellent, the benevolent collections are all taken and assessments all met. Spiritually the work is going finely. A very hearty and unanimous invitation was given Rev. R. E. Thompson, the present preacher in charge, to remain another year.

Landaff will be glad to welcome back the present pastor, Rev. J. B. Aldrich, for another year. C.

Manchester District.

The four years of labor of Rev. C. E. Eaton at *Antrim* have been very successful ones. The church never was in better condition spiritually or numerically than now. They have the largest membership in their history — 149 full members and 19 probationers. This is a large gain within the four years. The church is full at nearly every service. The need of a new house is becoming more and more apparent. If all the members were to attend at any one time, it would fill the place. They are doing the customary amount of talking about it, and some of these days will arise and build. This is one of the cleanest towns in the State, as no rum is sold within its borders. The people are intelligent and wide-awake, and a good Methodist church here would draw many more in. The Presbyterians within a few years have built a splendid house; the Baptists are planning to enlarge theirs; the Congregationalists have the plans for a very neat stone structure to cost about $5,000; while we are in a small chapel. This, we feel sure, will not continue long. Mr. Eaton would have been glad to have pushed this work during his pastorate, but the time was not ripe, and it will be left to his successor.

At the time of the presiding elder's last visit he was urged to bring his wife. They were both accorded a very delightful reception, and will bear away with them the remembrance of pleasant days. The Sabbath was very rainy, and the streets were in a terrible condition; it was almost impossible for any person to get around, yet the brethren took their teams and carried the people until there were present about 125 for the preaching service. The pastor received 19 on probation, all of whom have been converted within the past few weeks.

That stormy Sunday we tried to reach *East Deering*, but had to give up when we had gone half way. If we had gone through, we would have found four persons present. Must try it again.

Rev. C. U. Dunning is gaining each day. He will not attempt to preach during this month, but hopes to be able to resume work before very long.

The Preachers' Meeting at *Henniker* was an excellent gathering. It was the most largely attended of any meeting we have held for years. We were kindly cared for by Mr. Judd and his people, and believe a good influence will remain in the town.

The committee on Conference Relations would like special attention called to ¶¶ 146 and 151 of the new Discipline, and to the note connected therewith, of all candidates for admission on trial and admission into full connection. These notes refer to the debt and tobacco matter. Let all interested take note of this.

Rev. H. E. Allen, at *St. Luke's, Derry*, has had the assistance, for a week of evangelistic service, of Prof. J. V. Rich, formerly of Somersworth, now of Providence, R. I. The meetings were very helpful. The pastor has been confined to the house for a few days with the grippe.

There is some revival spirit at *North Grantham*. Several persons have sought the Lord. B.

Vermont Conference.

St. Johnsbury District.

Peacham. — Pastor Thurston and members united with the pastor and members of the Congregational Church in meetings during the Week of Prayer. Such interest was awakened that the meetings have been continued in a

[Continued on Page 13.]

Hot Flashes.

General Derangement and Nervousness Preluded by Stomach Trouble.

Blood Disorder and Nervousness of Years' Standing.

From the Commercial, Mattoon, Ill.

Mrs. Christiana Foster is a matron of Mattoon, who has recently been restored to the ranks of health after many years of suffering. She gave her statement to a reporter in such a concise shape that we print it:—

"My name is Christiana Foster, I am fifty years of age and a housekeeper. I have lived in Illinois ever since I was twelve years old. During the latter years of my life I have been much afflicted with stomach trouble, blood disorders and nervousness, and these were greatly aggravated about two years ago, when I became subject to most disagreeable hot flashes (or perhaps I should say 'flushes').

"I seemed to be losing ground all the time. I could not sleep but for a short time, not being able to obtain any appropriate rest, and I may say I was truly wretched.

"About one year ago, after reading an advertisement of Dr. Williams' Pink Pills for Pale People, I determined to get some of them, and did so, beginning to take them strictly according to directions. I had not taken half a box before I experienced relief, and before I had taken four boxes, I was, I may say, well. Of course I am growing old, but that did not account for the bad condition I was in, my blood did not circulate, and if I pricked my finger while sewing, no blood followed the puncture. All this is different now, thanks to Dr. Williams' Pink Pills.

(Signed) "MRS. CHRISTIANA FOSTER."

Witness: MRS. ED. HEARN.

Dr. Williams' Pink Pills are not looked upon as a patent medicine, but rather as a prescription. An analysis of their properties shows that they contain, in condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, and the tired feeling resulting from nervous prostration, all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. They are for sale by all druggists, or may be had by mail from Dr. Williams' Medicine Company, Schenectady, N. Y. for 50c. per box, or six boxes for $2.50.

The Family.

BENONI'S DREAM.

Lillian Grey.

Benoni had a dream. The night
Was starless, bleak, and keenly chill;
He had no fire his room to warm,
No oil his tiny lamp to fill;
But worn with humble toil he slept,
Forgetful of his woes and cares,
And then dream spirits came, and brought
Him lavish blessings unawares.

The walls of his bare room paled out,
And fell from sight, and on each hand
A fertile valley stretched away,
Where waters flowed o'er golden sand;
And far before him, tier on tier,
A pearl-white city rose to view,
Its walls were built of precious stones,
With dazzling brightness shining through.

Benoni marveled: Winter's realm
Had given place to summer lands;
And long-lost faces smiled on him,
And welcomes came from beckoning hands;
He sprang to meet them, and, behold,
The wine of youth was in his veins,
His once dull ears were quick to catch
The music of entrancing strains.

And strangers clasped him by the hand;
And lovingly they smiled, and said:
"You gave us when athirst your cup,
And broke for us your scanty bread;
And many a bitter day you left
Your load of fagots here and there;
Unto the sad and sick you came,
And cheered them with your tenderest care;

"To you the little children clung,
The aged smiled your face to see;
And now we gladly welcome you
To share in our felicity."
And on they led him till he stood,
Bewildered, mute with glad amaze,
Before the One he long had loved,
And served with deed and prayer and praise.

And then? What pen shall paint the bliss,
Or tell how songs and welcomes blend?
Benoni's dream is wondrous sweet,
And nevermore the dream shall end
With earthly waking. But men came,
And saw his room so poor and low,
The thin clasped hands and chill white face,
And pitied him for dying so.

Thoughts for the Thoughtful.

You are face to face with trouble!
No wonder you cannot sleep;
But stay and think of the promise,
The Lord will safely keep
And lead you out of the thicket
And into the pasture land;
You have only to walk straight onward,
Holding the dear Lord's hand.

— *Margaret E. Sangster.*

* * *

As a father in a garden stoops down to kiss a child, the shadow of his body falls upon it. So many of the dark misfortunes of our life are not God going away from us, but our Heavenly Father stooping down to give us the kiss of His infinite and everlasting love. — *Talmage.*

* * *

Opportunity follows anointing. God's call implies service. Two years after the visit of Samuel to Jesse's household came the event which exalted David in the eyes of the people. God's delays are often best preparation. David's call came when he was busy at his daily work. The opportunity of his life also came while discharging an ordinary duty. — *Rev. Isaac W. Gowen.*

* * *

So many Christians want to walk by sight; they want to see how a thing is going to come out. Jacob walked by sight. He never could have gone through the temptations and trials that his son Joseph did. Joseph had more faith: he could walk in the dark. Lot was a weak character, and should have stayed with Abraham. A good many men, as long as they are bolstered up by some godly person, get along very well; but they can't stand alone. Have faith in God to guide you, even though you can't see. — *Moody.*

* * *

Only a frown! yet it pressed a sting
Into the day which had been so glad;
The red rose turned to a scentless thing,
The bird song ceased with discordant ring,
And a heart was heavy and sad.

Only a smile! yet it cast a spell
Over the sky which had been so gray;
The rain made music wherever it fell,
The wind sung the song of a marriage-bell,
And a heart was light and gay.

— *Emma C. Dowd.*

* * *

How many there are today pretending to be loving both God and the world, men and women trying to touch the things that they should hate, and yet pretending to be living in the closest friendship of Jesus Christ! It is easy to put on the garments, but it is easier to see through the thin, mocking gauze of them the true impossibility of such living. Just so truly as God and the world are at war, so the moment our lives are laid down in uncompromising obedience to Him, they are laid down in utter and uncompromising contrariety with the things He has told us we are not to love. We must choose between the evil love of the world and the overflowing love of God. — *Robert E. Speer.*

* * *

It was Jesus who summoned Love to meet the severe demands of Faith, and wedded for the first time the ideas of Passion and Righteousness. Hitherto Righteousness had been spotless and admirable, but cold as ice; Passion had been sweet and strong, but unchastened and wanton. Jesus suddenly identifies Righteousness with Himself, and has brought it to pass that no man can love Him without loving Righteousness. Jesus clothes Himself with the commandments, and each is transfigured into a grace. He illustrates His Decalogue in the washing of feet, and compels His disciples to follow His example. "If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." By one felicitous stroke He makes Love and Law synonymous, and Duty, which had always been respectable, now becomes lovely. It is a person, not a dogma, which invites my faith; a person, not a code, which asks for obedience. Jesus stands in the way of every selfishness; He leads in the path of every sacrifice; He is crucified in every act of sin; He is glorified in every act of holiness. — REV. JOHN WATSON, in "The Mind of the Master."

* * *

One can see the inevitableness of pain. It is the price which must be paid for the capacity to enjoy. As there can be no light without corresponding shadow, the very conception of pleasure is impossible without the idea of pain in the background. It is the necessary condition of the capacity to feel. . . . It is not the penalty of sin, and in large part it is not even the consequence of sin. Pain would have been one of the facts of life whether Adam had eaten the apple or not, even if there had been no apple or no Adam. It is rooted in the nature of things. It is quite true that a very considerable amount of it can be directly traced to sin; but relatively this portion of it is small. The Old Testament idea that it is portioned out to men in proportion to their wrong-doing is an idea that was practically abandoned long before our Lord gave it its death-blow. . . . We can see that it is the schoolmaster of love. When one seriously attempts to imagine a world in which no pain is, he is compelled to see a world in which no love is. There would be no place in such a world for any kindly interchange of sympathy, and where no sympathy is possible no affection is possible. Charity, patience, tenderness, fortitude, would be words without a meaning in such a world. — REV. S. D. MCCONNELL, D. D., in "A Year's Sermons."

A PREVENTING PROVIDENCE.

Minna C. Denton.

"WELL, Eleanor, I think it is about time we had an explanation. You haven't said a dozen words since you sat down to supper; you passed me the vinegar when I asked you for the cream pitcher, and you put salt in father's peaches. What dire scheme can you have on hand now, that has driven everything else out of your head?"

Mrs. Milbert spoke playfully, but there was a look of real concern in her eyes. Eleanor wore that absent, far-away expression so often lately. It must be the child was overworked.

Eleanor started and came back to a consciousness of her surroundings.

"I beg all of your pardons, respectively and collectively," she said, with an apologetic smile and blush. "I was trying to plan something new in geography, to interest those wigglesome boys tomorrow; and then I got to thinking of my next article for the *Educational World*, and I forgot to stop when the supper-bell rang. It was very rude of me, I admit."

"I am afraid you are doing too much, Eleanor," put in the anxious mother, again. "I wish you would stop writing those absorbing articles until after your school is out, at least. And surely you aren't going to keep up your German lessons all this month, with examination papers to correct and the year's reports to make out?"

"Nonsense!" said Eleanor, laughing lightly. "You don't realize what a big strong girl your daughter is, mother. I don't look as if I were in any very immediate danger of pining away or going into a decline, do I? No, I can't think of giving up my German now, if I am to enter college in another year."

Mrs. Milbert's fears for her daughter's well-being, it might seem, were not altogether without foundation. For not only was Eleanor an unusually conscientious teacher, devoting a great deal of care to the preparation of her work, but now, at a time when most of her colleagues were making the strain of teaching an excuse for avoiding other responsibilities, she was adding to her duties. Gifted by nature with a strong constitution, steady nerves, and a quick brain, she was able to stand under an unusual amount of work without flinching.

But the more she reflected upon it, the less she liked to think about the occurrences at the supper table which had called forth her mother's gentle rebuke. She was afraid it was not so very infrequent a happening. To do her justice, she had no desire to acquire either her education or literary fame at the expense of social graces and good manners. But if there could only be a few extra hours put into the day somewhere, she wouldn't be so hurried. As it was, her school work took all the time from an hour before breakfast till supper. Then her studies occupied the evening, generally. Still, if at odd minutes she could get the plans for her occasional articles mentally worked out, she could generally manage to squeeze in somehow the necessary time for the jotting down, revising, and copying. Only, the odd minutes had a way of being taken up with passing trifles, that was very embarrassing to a time-hoarder like Eleanor.

Supper over, she at once prepared to hasten upstairs to the pile of books on the study-table in her room. But in the hall she met Rosie, an arithmetic in her hand and three big perplexed wrinkles between her eyebrows.

"Eleanor, won't you please explain this thirty-seventh example to me? I've worked it every way I can think of, and it won't get the answer in the book."

She ought to have been glad to help her little sister, of course; and she did cordially hate herself for grudging the minutes that slipped away over Rosie's problem in partial payments.

Then she caught Mrs. Milbert's wistful glance from over the great pile in the darning basket. It was a long time since she had sat down to have a good talk with mother. That mother rose and came out into the hall now, with an apologetic air.

"Just a minute, Eleanor. Did you notice Rosie had mended up your gray skirt? I'd say something about it, if I were you; it took her a long while to do it."

Eleanor's face burned with mortification at her own heedlessness. The next moment her father's voice came from the library: —

"Come, Eleanor, I'll play you a game of chess. We haven't had the board out for so long that I'll almost forget the moves, I'm afraid."

Eleanor smiled regretfully.

"I wish I might," she said. "But if I let my evening go, I don't know where I should ever get it back."

"That's just the way with her, nowadays," muttered Tom, behind the door. "She used to be lots of fun to read stories an' play on the organ an' make kites an' help fix your new butterflies on corks, but lately she's never got time for anything."

Tom didn't suppose anybody heard, but Eleanor went upstairs in a brown study, and some minutes later found herself with Pilgrim's Progress instead of Wentworth's Analytic Geometry in her lap. Was it possible, she demanded of the hot-faced, bright-eyed reflection in the glass opposite, that this hateful vision which had burst upon her, of a daughter holding herself aloof from the loving intercourse of family relation, from all the gentle influences which make a home the dearest spot on earth — that this apparition really represented Eleanor Milbert?

Though we may choose from among Fortune's gifts, no one of us can have them all. Gradually it came to Eleanor that if she would not give up these things she had set her heart upon — knowledge, fame, independence — she must be content with less of that which occupied more largely her less ambitious companions — the homely ties of domestic affection.

But such revelations are received slowly by the unwilling mind. Eleanor's indomitable resolution rallied at once. She had been unpardonably thoughtless and negligent; she would be so no more. She would make the most of the time they still had together — at the table, on the Sabbath; she would try — yes, she really would try to manage an evening off once in a while. So she comforted her protesting conscience, and returned with redoubled vigor to the analytic geometry, to make up for lost time.

One afternoon some days later she came in from school and went directly to the library for some book she wanted. At the door she stopped, startled by the sight that met her eye. By the table, his head buried in his hands, sat the bowed figure of her father.

"Why, papa, are you sick? What is it? Speak to me, father!" cried Eleanor, terrified at the sight of his white face.

Her father rose and began pacing up and down the room.

"No, I am not sick," he said, gently, after a moment. "Eleanor, my darling, can you be brave and bear some bad news? Even if it is *very* bad? Even if it takes away the thing you want most?"

The girl was too completely mystified even to answer.

"You know, Eleanor, that I had all of your money, together with some of my own, invested in the Bagley Building and Loan Association. Well, that company has suddenly failed, and it is feared that stockholders will lose everything."

He stopped abruptly, but he would not look at her. Then he began again hastily, eager to have it over: —

"You may think that as I was the means of losing your money, I should hold myself responsible for it. My child, I should be glad to pay back to you all you have trusted to my care, and more. But my own loss will so seriously cripple my business, that I shall be obliged to count every cent for some time to come."

Eleanor had been gradually absorbing this strange, unwelcome news. Suddenly she laid her head on the table and burst into tears.

"O papa, I am so glad!"

Her father came and stood by her, smoothing her hair with his hand, and thinking she did not know what she was saying. At length she lifted her head. Her eyes shone through their tears, and her trembling lips smiled at him.

Even after her stammering confession and their long talk, he could not realize what it all meant. He had expected heart-broken grief at the death-blow to her dearest hopes, and was amazed to find, instead, penitence for what she mourned as neglected duty, and rejoicing at new, sudden opportunity.

One immediate result, however, it did not take him long to discover. Readily enough he realized that it was very pleasant to linger talking about the supper table, as they used to do in the days before Eleanor got to be always in a hurry; that it was sweet to watch the bright girl who took mother's work away, and bewitched father's worries; and that the merry evening with the children and the quiet "bedtime sing" did more to restore weary nerves than anything else could have done. Sometimes he felt very much like echoing the sentiments of Tom, who announced a few evenings later that "it was lots more fun being poor than it used to be before they lost all that money."

It cannot be said that Eleanor Milbert never looks back with longing eyes to those cherished hopes of a college education. But she has firmly resolved not to buy it at the expense of her home duties and privileges, for she has found that the "capital invested" here yields her returns which she cannot afford to exchange for the most tempting prospects. She gives to it unstintingly of her freshest and best; the scraps and odds and ends will do better anywhere else. And she is devoutly thankful for that preventing Providence which put aside her ambition, and gave her instead the best gift — love.

Fort Smith, Ark.

THE HEART OF THE STORM.

The wind was black with the rain.
He lashed the lake and the plain;
He pluck'd up an oak by the hair;
Nor spire nor ship did he spare.

But when he came to the face
Of a flower in a desolate place,
He kissed it down to the sod,
And went by, as softly as God.

— JAMES BUCKHAM, in *Harper's Bazar.*

For His Mother's Sake.

THE florist's boy had just swept some broken and withered flowers into the gutter, when a ragged urchin darted across the street. He stooped over the pile of mangled flowers, and, looking them carefully through, came at last upon a rose seemingly in better condition than the rest. But as he tenderly picked it up the petals fluttered to the ground, leaving only the bare stalk in his hand.

He stood quite still and his lips quivered perceptibly. The florist's boy, who had been looking at him severely, felt that his face was softening. "What's the matter with you, anyway?" he asked.

The ragged little fellow choked as he answered: "It's for my mother. She's sick, and she can't eat nothin', an' I thought if she'd a flower to smell it might make her feel better."

"Just you wait a minute," said the florist's boy, as he disappeared. When he came out upon the sidewalk he held in his hand a beautiful half-opened rose, which he carefully wrapped in tissue paper. "There," he said, "take that to your mother."

He had meant to put that rosebud on his mother's grave, and yet he knew he had done the better thing. "She'll understand," he said to himself, "and I know this will please her most." — *Selected.*

IS LITTLE BOB TUCKED IN?

"I've gotter go," she said, "an' see
If little Bob's tucked in;
He'll git his death if he's uncovered
In this col' storm an' win'."
"Oh, little Bob's all right," said I,
"You've been to tuck him in
Four times this evenin', an' I wouldn'
Run 'way upstairs ag'in."
But Cynthy'd worry, fret an' stew,
An' raise a dreffle din;
"W'y, I mus' go ag'in," says she,
"An' see if Bob's tucked in."

"W'y, Cynthy, jest set down," I said,
"An' git some good er life.
A feller wants a chance to talk
Some evenin's with his wife."
Then she would take her knittin' out,
Or work upon her spread,
An' make b'lieve lissen, though she didn'
Hear quarter w'at I said.
She wouldn't much more than git set down
Than jump right up ag'in,
An' say, "I mus' run up and see
If little Bob's tucked in."

Young Bob was allus on the jump,
An' filled the house with din,
An' kicked his quilts off ev'ry night
Fast as she tucked him in.
His legs they went so fast all day,
As long as it was light,
An' got up speed so they couldn' stop,
An' kep' a-goin' all night.
So Cynthy'd keep a-gittin' up
An' gittin' up ag'in;
"I've got to look an' see," says she,
"If little Bob's tucked in."

* * * * * * *

She stood above the casket there,
She bent to kiss his face,
An' pat a stragglin' curl of hair,
Or fix a bit of lace.
Her heart was breakin' with the thought
That Bob, so round an' fat,
So full of pranks an' fun, should sleep
Within a crib like that;
But still she'd fix his little robe,
An' then come back ag'in,
An' take a long, last look, an' see
Her little Bob tucked in.

That night a storm er snow came on,
An' how the winds did rave!
The snow fell, like a coverlid,
On little Bob's new grave.
"I'm glad it snows," his mother said,
"It looked so hard an' bare,
So hard, so cruel, an' so bleak,
I cried to leave him there.
But God has sent the blessed snow,
I think — an' 'tis no sin —
That He has sent His snow to see
That little Bob's tucked in."

— SAM WALTER FOSS, in *Boston Journal*.

A WORD TO BUSINESS GIRLS.

A HOST of girls are employed in business, in one or another capacity. As saleswomen, as stenographers, as clerks in offices or assistants in counting-rooms, young girls are entering upon careers of industry, and occasionally of money-making, as their brothers do. Their bright, alert faces, their gentle voices and dainty costumes quite transform dingy places of business, and old-fashioned people own that a new element has been introduced into commercial and professional life, with the very general employment of women.

A girl, beginning her business life, should determine to be prompt and thorough, equally with a young man, if she expects a day's wages for a day's work. She must give the full measure of her day, not snipping off a few minutes here and a few minutes there.

She must finish up whatever she undertakes. Our sex are so quick that we sometimes fall short by reason of our flashing and snatching at things, instead of going to the heart of them. In business, loose ends cannot be tolerated. A girl is held as strictly to account for every error as is her fellow-employee, who is a boy. If Miss —— makes mistakes, omits words in her type-writing, fails to sell goods, does or does not anything opposed to the code of the establishment where she is engaged, she is held responsible. Of this no girl complains. It is the just pride of the business girl that all she asks is a fair field and no favor. Give her standing room and she will prove her ability to maintain her ground.

The next thing to be spoken of is rather more delicate. I do not like to say that the business girl should always be consciously on her guard about her behavior, because her behavior should be habitually so above criticism that conscious guard would hardly enter into it. But a girl thrown daily and freely into the company of men, both married and single, necessarily obliged to spend hours with some who may not be so honorable as the right-minded and chivalrous Christian gentleman is, always and everywhere, needs to have a high ideal and to live up to it.

It is safe for such a girl never to accept even seemingly innocent attentions, and even unimportant gifts from an employer, or a fellow associate in the business house. To the girl, weary with the routine of the office, it looks like a pleasant break when a dignified or agreeable masculine friend, whom she sees every day, invites her to go to luncheon with him, or suggests an afternoon excursion on a half-holiday. The thing, however, is not justifiable, and often indulgence in what is apparently a perfectly innocent pleasure leads to misunderstanding and unhappiness. It is a good rule for the business girl never to go anywhere or do anything in any company concerning which secrecy is enjoined or tacitly implied. Let the young woman keep the line of her friendships and intimacies as a separate matter, known and approved of by her home friends, and not mixed up with the duties and obligations of her office or store.

The young girl coming from a village, where she has known and been on good terms with every one, to a great city, where necessarily she meets a host of strangers, should take special care to let her business life be that of a thoughtful, self-respecting woman.

All this is quite consistent with cheerful manners and pleasant ways. One does not need to label herself as unapproachable, or, above everything, as suspicious and ready to stand on the defensive. Every requirement of the position is met by deportment which is regulated according to common-sense and self-respect. A girl in business should put herself behind her work and allow absorption in that to be her sufficient shield. — *Margaret E. Sangster.*

About Women.

—— Mrs. J. P. St. John, of Olathe, has been appointed a member of the Board of Regents of the Kansas State Agricultural College, by Governor Leedy. The position pays per diem and mileage amounting to about $1,200 a year. Mrs. St. John, who is the wife of ex-Governor St. John, is the second woman to be appointed on a State board in Kansas.

—— Miss Emma Eaton, of Iowa City, Iowa, who distinguished herself by taking the two years' law course at Ann Arbor University in one year, paying her way entirely by her stenographic work, is at present assisting Chancellor McClain, of the Iowa State University, in writing a book on criminal law.

—— Miss Agnes P. Mahony, of New York, was recently appointed apothecary at the Manhattan State Hospital on Ward's Island. Miss Mahony graduated some years ago from the Training School for Nurses on Blackwell's Island. Afterwards she studied medicine, and was for several years in the medical ward of St. John's Guild, on Staten Island. She then entered the New York College of Pharmacy, and won a prize of $100 for scholarship. She was the only woman in a class of 180.

—— Mrs. Frances C. Tiernan, whose books appear over the *nom de plume* of "Christian Reid," says the *Magazine of Poetry*, was born at Salisbury, N. C., where her family have lived since the country was first settled. She began to write when she was very young, and her first novel, "Valaria Aylmer," was published in 1870. Its immediate success spared the young author the difficulties that beset many in their early efforts, and she thereafter wrote steadily for many years. In 1887 she was married to James N. Tiernan, and has since spent many years in Mexico.

—— Mrs. Margaret Hamilton Argles Hungerford, known the world over as "The Duchess," died, on Jan. 24, at Bandon, County Cork, Ireland. She was the daughter of Canon Hamilton, rector of Roscarberry, Ireland, and showed her taste for story-telling in early youth. Left a widow at an early age, with several children, she took up literature for her and their support.

—— One of the main features of "Hartley House," the new social settlement which has been opened at 413 West Forty-sixth St., New York, is to be the instruction of young women in homekeeping. They will be taught to cook, go to market, make beds, scrub, sweep and clean, as well as everything else that a housekeeper ought to know. In the cooking school only the simplest utensils, such as are to be found in the homes of the neighborhood, will be used.

HER OPPORTUNITY.

THERE are Home Mission fields for every person who desires to be actively employed in doing good. One of these is in Christian homes in which young women are employed to do housework. It is one of the discreditable features of our modern Christianity that such girls are so little influenced by the Christian families in which they live.

A lady who has acquired a wide influence by her strength of character, sympathy and moral sense, came from the country to the city to spend the winter in a quiet boarding-house. She was a graduate of Mount Holyoke in the days of Mary Lyon, and had formed habits of benevolent Christian activity which could not be abandoned with ease of conscience. Her city home was restful, among people of scholarly tastes and in the midst of rich churches, in which but little was offered for a stranger to do.

A young woman from the Provinces came into the house to serve as a table-girl. The lady was late at the table one evening, and so was left alone with this girl. She noticed a shade of sadness in her face, and said:

"Mary, have you friends in the city?"

"No, not one. My father and mother are dead. My sisters are married, but poor, and I have come to the States to make my way alone. I have friends in the old church at home. The pastor was very kind to me."

"Were you a member of that church?"

"Yes; and I have my letter from it. I would like to show it to you."

The girl produced the letter.

"I am a member of a church of the same denomination," said the lady. "So we are sisters."

Sisters? At that word the thought of her mission came to the good woman.

"Mary," she said, after a moment's silence, "what is your evening out?"

"Friday; but I have nowhere to go."

"I go to church on that evening. I would like company. Will you go with me?"

"It would make me happy all the week, if you would only let me," said the girl.

The other members of the quiet household were somewhat surprised on the next Friday night to hear the lady say, "Mary and I are going to the meeting tonight."

But the friendly relations did not end here. The lady loaned Mary her books, and selected for her a course of useful reading. Occasionally she gave her a ticket to a concert or a lecture, and obtained consent from the landlady that the girl might attend them. More than this, she gave her personal regard with her favors, and the girl came to love her as she loved her mother.

The lady fell seriously ill. The girl was as true and faithful to her as her own daughter could have been. When the lady recovered, she felt that she owed for the tender service done in the sick-room more than she could ever repay.

There was a missionary training-school in the church to which they went, and the lady sent the girl there. She is now in the foreign field, working faithfully as a missionary. — *Youth's Companion.*

HEALTH NOTES.

Hot Water for Chronic Diseases.

An eminent physician says that if he were limited to but one remedy for chronic diseases, he would select hot water. The body, he claims needs an internal as well as an external bath, and hot water, judiciously taken, stimulates the liver and liquefies the blood, thus lightening the work of the heart by making it easier to "handle" the blood than when it is sluggish and congestive. It washes out the uric acid in rheumatic and gouty joints, soothes shattered nerves, gives calm and cheerfulness to the mind, and induces refreshing sleep. — *Congregationalist.*

Remedy for Corpulency.

Harper's Bazar says: "A physician who makes a specialty of physical culture and the reduction of obesity tells a rather amusing story of a sidewalk peddler who came to him for some remedy to check his growing corpulency. The man was a dealer in toy balloons, and the most prominent portion of his frame was his abnormally large abdomen. The physician prescribed no drugs, but advised the man to change his line of goods, and to offer for sale some mechanical toy that would be displayed on the sidewalk. The new prescription obliged the patient to stoop over two or three hundred times a day, and the doctor declares it to be a fact that in three months' time this exercise, without diet or medicine, had reduced the man's girth eleven inches. The incident is not without interest to those who, like Miss Hopkins and Mrs. Ellis, in Octave Thanet's story in the current *Harper's Magazine*, have a terror of increasing flesh."

Linen Underclothing Better than Wool.

One of the most important questions in personal sanitation is that of underclothing, if any at all is worn. Every well-informed person knows something of the greater severity of humid heat or humid cold than dry heat or dry cold. But the moral of this is altogether lost in its relation to the matter of protection from cold in winter by means of underwear. In truth, coarse linen is warmer in winter, as cooler in summer, and for the simple reason that it permits of the escape of the moisture (several pounds of water every twenty-four hours) from the skin.

There has recently been introduced in this country a new linen fabric called linen-mesh, which is the perfection of material for undergarments. As the name implies, this is woven in a mesh-like manner, or open, like fine netting, and therefore very porous, the space between the threads being of course filled with air which greatly promotes the evaporation of the moisture. It is most desirable for summer wear, as it keeps the skin dry and comfortable. It is also a most excellent non-conductor of heat, and for winter wear it is positively warmer than woolen. Persons who have found themselves continuously liable to "cold" while wearing extra heavy woolen underwear and chest protectors, have become proof against this by wearing for summer and winter the linen-mesh underwear, showing conclusively it was the fault of the protectors worn, not their own condition or the climate that was at fault. Many people have found that they almost uniformly "catch cold" in the fall, when they put on their heavy flannels, although they never do it in the spring when changing to lighter weight, and the winter time is the season for colds, catarrh and rheumatic affections, caused very largely from the flannel habit. — CHARLES E. PAGE, M. D., in *Health Culture.*

Hygiene of the Complexion.

Exercise in the open air is one of the things necessary to all those who would have fine complexions, but this alone is not sufficient. Air is good, but we cannot live on air alone. If the diet and digestion are bad the complexion will suffer, no matter how much fresh air is taken. In modern times dermatologists have found it necessary to prescribe a suitable diet for their patients with disease of the skin. One of the articles experience has found useful for the complexion is fruit. The juices of fruit and its laxative nature help to keep the system clean internally and prevent the accumulation of worn-out matter which, "lodging" in the skin, gives it an unwholesome appearance.

Some fruits are highly nourishing, while others are appetizing, and nearly all are purifying. Grapes and apples are among the most nutritious of fruits; grapes especially are easily digested and usually agree with even the most delicate stomach. Raw or baked apples with cream are excellent to most persons with normal stomachs. Ripe peaches in their season are good and easy of digestion. Oranges, limes and lemons are rich in acids and of value in improving the complexion.

In eating fruit do not swallow it unmasticated, nor the large seeds or the skins. Generally it is better to take fruit in the morning. Juicy fruit often agrees best when taken two or three hours after breakfast as a drink. Sometimes if eaten with potatoes or vegetables it produces flatulence because it has to lie in the stomach till these articles are digested. — *Journal of Hygiene.*

Boys and Girls.

"AS WHITE AS SNOW."

Rev. Edward A. Rand.

"HOW fast it snows!" exclaimed a boy, standing in the door of the big red barn on the MacDonald place.

John MacDonald was looking out across "the field by the grove," a wide, level stretch of green in summer with the exception of a small miry pond in the centre. Beyond the field was the green grove of spruce that gave the field its name.

"It snows faster and faster, faster and faster," said John.

As he spoke, the flakes seemed to grow as separate tufts of snow and also as a big whole coming down everywhere, everywhere, crowding faster, thicker, hanging a beautiful veil between the boy in the barn door and the green grove, hiding the latter altogether.

"How beautiful!" exclaimed John.

It was a relief to him to watch this spectacle, for it diverted his thoughts from a subject that was necessary and that we must notice, and yet it gave him and gives any one else reflections of an unpleasant nature. He had taken a very sensible course — that of reflection upon his spiritual state. He saw that his life was unworthy before God, and how could he become better?

"Oh, dear!" he sighed, "the more I think about my sins, the bigger a sinner do I see myself to be, in my talking, in my thinking, in my acting. Oh, dear! It is not a pleasant thing to look at — myself — and yet I ought to, I know."

Now, instead of those reflections, came this spectacle of a great multitude of tiny white wings flying down through the air.

"Beautiful! beautiful!" he said. "And look! That old black bush is growing white! And the mud around the pond — that will be covered with white. And there is a heap of old weeds — why, the snow will cover them! Oh, look!"

He was watching this fairy-like scene of the descent of the snow upon the earth covering it and whitening it, when there flashed through his mind the minister's text the previous Sunday morning: "Come, now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow."

The watcher in the barn doorway kept saying to himself, "White as snow! White as snow! Yes, He — He can forgive everything! How the snow covers everything!"

And then a voice seemed to say, "Cannot God cover your sins? Stop thinking about them! Think of His mercy, think of the Saviour! Go to Him!"

The voice was really memory speaking to him, memory calling back the minister's sermon. He had been so busy thinking about his sins and how bad his heart looked, that he had forgotten the wise counsel in the sermon to think of God's forgiveness in Jesus Christ. That forgiveness covers the past — goes all over the past like the snow covering the field.

"I — I — don't want to stay here," John now murmured, and turned away from the vision of the white snow-flakes. "I want to pray, and I will go" —

Here he looked up toward the roof of the big red barn.

"I will go up on the hay-mow and pray," he said.

He climbed the tall ladder leading up the side of the hay-mow, sought a corner away at one side, and there a troubled boy knelt down, and, looking toward the cross of the Saviour, yielded up his heart to Him whose mercy comes down abundant as the winter flakes, and His word is: "Though your sins be as scarlet, they shall be as white as snow!"

Watertown, Mass.

Editorial.

FEWER FAULTS.

WHAT is the best proof that a person has genuine piety? The vigor with which he takes up the difficult task of correcting his faults, removing as fast as possible all hindrances to usefulness, all remnants of selfishness. He in whom love to God and men is full and fervent will spare no pains to cut off excrescences and fill up deficiencies till a well-rounded, symmetrical character is the triumphant result. To be careless in this matter, satisfied with growth in directions where there is not much opposition, is to be convicted of having little real religion. Any one can develop along lines congenial and constitutional. The test comes when temperamental temptations are conquered and long-indulged habits reversed. This requires toil, and gives loud testimony to real earnestness. A great deal of labor can be put in at this point without very much apparent result; but the steady, even though slow, approach toward the perfection of one's daily life speaks volumes as to the genuineness of the love which furnishes the motive power.

HOW SHALL WE FIGHT ERROR?

THE simplest and most popular way to fight error is by severe denunciation, verging upon, if not actually including, venomous vituperation. That there is a more excellent, and in the long run more effectual, way, we are quite sure. It searches out the need of the human heart to which the error has appealed, the craving of the soul which it has promised to satisfy. Then it sets itself to satisfying that craving more completely. It discovers the truth mingled with the error from which it mainly derives its power, and then it strongly emphasizes that truth regardless of the timid fear lest the error shall seem thus to be countenanced. It carefully discriminates the error from the truth and does not allow itself to be alienated from the latter because of its association with the former. This policy requires and cultivates many beautiful qualities, such as love, gentleness, reasonableness, calmness, sympathy, fairness, penetration. It is not the method of the mob, or even of the majority, and they who follow it will often receive odium. Nevertheless, if it be the Divine method, as we verily believe, let it be followed at all costs.

EDITORIAL CORRESPONDENCE.

IV.

A Scene in the House of Commons.

NOT many things are more trying to the patience of ordinary mortals than the effort to gain admission to the galleries of the British House of Commons when an exciting debate like that on the "Address to the Throne" at the opening of the present session is in progress. Knowing how limited is the accommodation in the Strangers' Gallery, and seeing swarms of eager applicants sending in one card after another, in vain, to members of the House on whose consideration they had some fancied claim as acquaintances or constituents, one's prospect, as a foreign citizen, of securing a passport to the hall of debate seemed by no means assuring. There is usually plenty of room in the Speakers' Gallery, but a seat there can rarely be obtained except through the intervention of some member of the Government, or some one having influence with the Speaker of the House. Fortunately for me, Mr. Joseph Chamberlain — in some sense belonging to us, through his wife, on the American side of the ocean — to whom I addressed my card, is a prominent and influential member of the "ruling gang," and he at once exerted himself to obtain for me a position in the Speakers' Gallery from which I could see and hear everything.

When I reached my seat a debate on the Irish policy of the Government, as dimly foreshadowed in the Queen's speech, was in progress. The scholarly Sir Henry Howorth had introduced a motion condemning the leniency of the Home Secretary, Sir Matthew White Ridley, in ordering the release of some Irish political prisoners. Irish Nationalists commended the clemency of the official and had the audacity, like Oliver Twist in the story, "to ask for more" such slices from the loaf of mercy. The speaking, largely confined to members of the Nationalist party, afforded a good opportunity of studying the personnel of the Irish leadership. There was John Dillon, elected head of his party only a day or two before, a genuine dry-as-dust in style, stolid-tempered, hard-toned, unimpassioned, resolute, a model patriot, warmly and unflinchingly loyal to the interests of Ireland. There was Michael Davitt, of tall and slender frame, with sunken eye, thin and sallow visage, and empty sleeve — hiding the stump of his amputated right arm — dangling at his side, commanding the attention of the House and compelling the respect of the government by his faultlessly courteous manner and his warm and vigorous Irish eloquence. "I ought to be very grateful to the Tories," he said, in a vein of sarcasm and banter that fairly convulsed the House; "for while the Liberals have twice imprisoned me, the Tories have twice thrown open to me the prison doors." Next moment he had uttered a stinging remark that made the apparently apathetic secretary leap to his feet as if a thunderbolt had fallen close to where he sat. Then Healy and Clancy and others put in a plea for the unfortunates in durance vile amid a perfect hubbub of talk and laughter which made their words inaudible. "I am an out-and-out Conservative," just at this juncture remarked a gentleman who sat at my left, whom I incidentally discovered to be a director of the Bank of England, "but I do not agree with the policy of the Government. They ought to mark this sixtieth year of Her Majesty's reign by an unconditional and gracious act of amnesty."

During this unbroken flux of variegated Hibernian rhetoric the scene on the front Treasury bench was quite an interesting study. There sat Lord George Hamilton of the ducal family of Abercorn, like another Atlas, with the weight of the Indian empire on his shoulders, looking young and handsome after twenty years more or less of responsible public service, and listening with unaverted gaze and eager attention, note-book in hand, to every Irish syllable. Next to him sat, or rather reclined, full-length as far as he could, the tall and stately form of A. J. Balfour, the leader of the House, with an expression of undisguised weariness and contempt on his face, occasionally glancing out of the corner of his half-closed right eye at the game of the Irish obstructives wasting hour after hour of government time — a veritable impersonation of power in repose. Now, the Liberal ex-Home Secretary, Mr. Asquith, rushes to the defence of his successor in office against assailants on both sides of the House, exhibiting the manners and amenities of public life, for a moment, in the fairest light. Now Mr. Chamberlain, with confident and aggressive air, feels it his duty to interpose a statement, or answer a question, as to his intentions in regard to the South African commission of inquiry — his own political Scylla and Charybdis. Now it is young Disraeli, nephew of the great Lord Beaconsfield and heir of his estates, who is on his feet pleading for a friendlier attitude and for more diplomatic courtesy towards the Turk and actually suggesting the sending of a special envoy to Constantinople to supersede the accredited resident ambassador, Sir Philip Currie. Now the stately form of the would-be slumberer on the Treasury bench rises to reply, vindicating the policy of Salisbury, his chief, and concluding his speech with one of those brilliant and telling epigrams for which he is noted: "Turkey reformed is Turkey invulnerable. Turkey unreformed is Turkey foredoomed." And so the wordy battle goes on and on. There is much to be done, but every step forward involves hard fighting and yields only small and precarious result. But such is the price of freedom and free institutions not only in England, but everywhere else.

The British Museum and its Treasures.

From the rivalry and wrangling of present-day politics to the ancient lithic literature of Egypt, Babylonia and Assyria seems a far cry, but the transition across the gulf of the centuries is easily and rapidly made in the London of today. Calling on Dr. Budge, chief of the department above alluded to, in his office at the end of the long room which is crowded with Egyptian mummies and sarcophagi and other débris of the dead, I found him hard at work transcribing and translating a papyrus of Hu Nefer, a portion of the forthcoming section of that most interesting relic of ancient Egyptian theology — the Book of the Dead. I thought, at first, that the learned Egyptologist — probably our first authority today in his own department — seemed a little skeptical as to the depth and genuineness of American interest in studies and researches so remote from the crowded highway of commercial utility and profit. He mentioned with respect the names of several American Orientalists who, at different times, had called on him and consulted him. I assured him there were several other hard-working students of whom the growing commonwealth of learning would hear by-and-by, and mentioned Rogers of Drew, of whom he had heard, and reminded him of the splendid enterprise of the University of Pennsylvania and the successful labors of Prof. Hilprecht and his coadjutors. Discussing in a cursory and informal manner the early Egyptian notion of death and a future life, I was much interested to learn that he considered there was a suggestively close similarity between the primitive Egyptian and Christian doctrines of corporeal resurrection. Asking him whether his investigations led him to believe there would ultimately be found any apologetic value, to speak of, for Christianity in the purer and earlier moral ideals and religious beliefs of such ancient peoples as the Egyptians, Akkadians and others, he replied that he thought their value would be considerable, inasmuch as they clearly pointed to certain original ethical and religious ideas — to a common source of basal truth — and hinted the existence in the dim and shadowy past of a condition of intellectual and moral elevation from which, in the later history of the world, there had been a marked descent and a distinctly traceable process of degeneration. He seemed to think that "the retrospective enlargement of the field of history," as Mr. Gladstone happily phrases it, by means of archæological research, will show more and more that what is being evolved morally and religiously in man's development under the influence of the Christian religion was really present at the start, being given in his original constitution. Christianity will thus be found to be "as old as the creation" in a much deeper and nobler sense than Matthew Tindal and the deists of his day ever dreamed of.

Even among the men who form the vanguard of scholarly lore, however, there is a wide difference of opinion. I was not a little surprised to find the teachings of eminent men whose books are extensively read and whose views are unquestioningly endorsed by many people, unsparingly criticised, if not unceremoniously discredited.

After over an hour's pleasant interchange of views, Dr. Budge handed me over to the courteous guidance of his assistant, Mr. King, who, for two delightful hours, took me through the Assyriological department, newly arranged in chronological order at an immense cost of money, time and toil. It awoke a profound feeling of reverence as one looked on those imperishable old records about which one had read volume after volume, and in which one had felt the deepest interest for years — the surviving witnesses of a far-distant age — in their abraded, shattered and fragmentary condition telling in their own fashion the story of creation, of the temptation, of the fall, of the flood, often in the very words of the sacred Book, with strange admixture of myth and legend not found in the severely but sublimely simple Hebrew records. There is no task in the entire domain of scholarship worthier of the young aspirant to academic fame and usefulness than the thorough mastery of this exhumed library of the world's earliest literature, with its artistic, wedge-like script, its detailed and vivid picture of a forgotten time, and its striking confirmation of the much-criticised, much-assailed, but ever-enduring written word of the Eternal.

Dr. Buckley's Orthodoxy.

IT is amusing, if it were not considered by many so serious a matter, to note in the public press and in private conversation the impression made by the reports of the proceedings of the Methodist Preachers' Meeting in New York on the 15th inst. We hastened, last week, to characterize the report as a "fake" — as it was practically. Dr. Buckley, whose orthodoxy we have never before heard questioned, needs no defence at our hands; but as the press continues to discuss the subject as if there were some basis for the charge of heterodoxy against him, and as we are receiving anxious inquiries from those who do not read the *Christian Advocate*, we herewith make a brief explanation of the matter.

In the last *Christian Advocate* Dr. Buckley alludes characteristically to the event under the caption of, "The Sensations of an Alleged Heretic," saying: —

"Never before have we discerned, except by observation and imagination, the peculiar fascination which the charge of heresy brings to budding genius. But today (Tuesday) the writer has had an inside view, and can forever sympathize with the joys of the obscure youth who exclaimed with delight to his sweetheart: 'Now my congregation will swell. The papers have called me a heretic!' For the writer happened to say, what John Wesley and Adam Clarke said many years before he was born, that the *English* version of the Bible is not absolutely infallible; and nothing since the last prize fight has attracted so much attention in this vicinity.

"The infidels hold out the olive branch, the 'liberal Christians' (those who believe what pleases them, and remand the rest to myth, parable, or allegory) compliment the lofty intelligence that could discern that King James' translators were not as pens in the hand of Deity (though they confess their fallibility in the introduction to their work).

"The writer also said that there is not an original manuscript in the world, all existing ones being copies; hence that the extant ones could not be compared with them; but the reporters did not get hold of that.

"On cars, steam and electric and cable, men gazed at us that never glanced our way before, and ever and anon we heard such words as 'progressive,' 'liberal,' 'up to date.'

"Alas! for the transitoriness of popularity based on the emphatic utterance of a truism old as the centuries. Yet the incident shows what a great fire in combustible materials a little matter kindleth."

That any man should be charged with heresy by the secular press for saying that the English version of the Bible is not infallible, and that no original manuscript of the Bible is in existence, evinces a state of ignorance which is as amazing as it is painful. Bishop Merrill forcefully characterizes the matter in a reported interview. The Bishop, when questioned, said: —

"You can never tell a thing about a preachers' meeting by reading the accounts in the daily papers. Not a thing."

"But do the preachers generally accept the English version of the Bible as accurate?"

"Why, I don't suppose any one but a baby would think the English version absolutely correct. What are all the appeals to the original for, if not a confession that the text of the translation may not be accurate?"

"Does the great body of laymen believe the English Bible inaccurate?"

"I think so."

The carelessness — we will not say the ignorance — displayed by the average newspaper reporter in dealing with religious meetings or movements is lamentable, and does great injustice — unintentionally, we trust — to men and interests which should receive only candid and fair treatment. As an illustration in connection with this very affair, in answer to an inquiry from a reporter, we stated that Prof. Olin A. Curtis, D. D., could not have said at that Preachers' Meeting, as alleged, that the King James' version of the Scriptures was infallible. But the reporter made us say that Prof. Curtis could not have said that "St. James' Book of the Bible was infallible!" We have not much confidence in the efficacy of chairs of journalism in our colleges, but we fervently wish that there might be some method by which the newspaper reporter could be helped to greater accuracy in dealing with religious subjects.

Lyman Abbott's Heterodoxy.

DR. ABBOTT, pastor of Plymouth Church, Brooklyn, and editor-in-chief of the *Outlook*, is being subjected to general and severe criticism for his alleged heterodoxy growing out of a sensational and (to a degree) false report of a recent sermon delivered on Sunday evening in Plymouth pulpit. In the reports and discussions which have appeared in the public press Dr. Abbott, not less than Dr. Buckley, is being gravely misrepresented. The subject of his sermon was not "Jonah and the Whale," but a survey of the books of Jonah, Esther and Daniel; nor was the sermon greeted with "unrestrained laughter;" nor did Dr. Abbott compare the book of Jonah to the "Pickwick Papers."

In our estimation Dr. Abbott's heterodoxy — which we have never questioned — does not rest upon his deliverances in any recent sermon. For many years we have read after him, and have listened to him as we have had opportunity. Next to Henry Ward Beecher and Phillips Brooks he has been to us the most suggestive and helpful writer and preacher. But with his love of truth and his supreme conscientiousness — which no one can doubt — there exists an infirmity, often seen in great natures, which moves him at times to pour himself out in speech or through his pen in an avalanche of doubts and skepticism. In this respect he is different from Mr. Beecher or Phillips Brooks. The former often uttered most vehement protests against traditional and conventional religious notions, but never to our knowledge, either by spoken or written word, did he leave us in doubt as to his views of the person and office of Jesus Christ. Phillips Brooks was a seer and spoke out with great frankness from his own personal vision, but he never confused us in regard to his views concerning Jesus Christ. To both of these men, so far as we are able to judge, Jesus was not only the ideal man, but really divine and very God. Lyman Abbott, of late, has done us violence because he has, especially with his pen in the columns of his paper, and therefore deliberately, carried the impression that he held what is known to be the Unitarian view relative to the person, nature and work of Jesus Christ.

And just here we make a most vital distinction. We recognize and concede that there must be divergent views concerning Biblical criticism, inspiration, and the authorship of the different books of the Bible. But the Deity of our Lord is a doctrine and a tenet of evangelical Christianity which we have never questioned, and cannot allow to be assailed. When, therefore, Lyman Abbott intimates, as he unquestionably does, that Jesus was only the God-filled man, and not God in very essence and substance, we must part company with our old teacher, though it costs us no little regret and pain. The present series of articles from his pen in the *Outlook* upon "The Theol-

ogy of an Evolutionist" only conducts the reader into an intellectual Utopia and away from the clearly revealed certitudes of the Bible. For the reasons named we are constrained to characterize him, for the general reader and hearer, as an unsatisfactory, unsafe and destructive religious teacher.

Personals.

— Bishop Vincent expects to leave South America for New York, April 13.

— Rev. George H. Corey, D. D., of Washington, D. C., made a pleasant call at this office on Monday.

— I. Garland Penn was elected by the Board of Control of the Epworth League assistant general secretary upon the first ballot, and not after several ballots, as inadvertently stated last week.

— Mrs. G. F. Swift, wife of the well-known provision merchant in Chicago, whose branches extend through all the country, has for years supported a worker in the Chicago Deaconess Home.

— Rev. T. J. Massey, a delegate to the last two General Conferences from the Puget Sound Conference, died recently in the hospital at Portland, Oregon, of heart failure. He was about 41 years old.

— Rev. Dr. J. W. Hancher, president of Black Hills College, South Dakota, is unanimously invited to the pastorate of Grand Ave. Church, Kansas City, Mo., and accepts subject to the limitations of our economy.

— The trustees of Syracuse University have chosen Rev. William C. Wilbor, D. D., for financial secretary of that institution. He is thoroughly acquainted with the institution and its needs, and is familiar with the territory which he is expected to canvass.

— The man most likely to succeed, as a preacher, to the fame and power of such men as Parker of London and Maclaren of Manchester, is Rev. John Thomas, of Myrtle Street Baptist Church, Liverpool. Mr. Thomas, whose sermons on "New Things that are Wanted" are being published in *The Baptist*, an English Baptist organ, is making himself a name in the great city of the Mersey.

— In a letter just received at this office from Rev. James Thurston, of Dover, N. H., we learn that he is quite feeble and unable to attend the preaching services on Sunday. The writer remembers with tender gratitude when this good man was his most constant and helpful listener. Few retired ministers are so greatly beloved by a congregation as is this man by the people of St. John's Church.

— Mrs. Hannah G. Solomon, the first woman in the history of Judaism to act as rabbi, occupied the pulpit of Sinai Temple in Chicago on a recent Sunday morning. The Temple was filled. There were more heads of families than young men — patriarchs who had never dreamed that their creed could get so far from the traditions as to tolerate a woman as teacher. It was accepted as a new page in modern Judaism.

— The many friends of Rev. C. W. Parsons, D. D., of Chestnut St. Church, Portland, Me., will be glad to learn that he is restored to his old-time health and vigor, and that his present pastorate is particularly enjoyable and successful. A most excellent revival spirit has been manifest in the church for more than three months, in which time over fifty have been received on probation, and others are coming daily. Rev. Israel Luce is his most efficient associate.

— A monument is at last to be erected over the body of Francis Scott Key, author of "The Star Spangled Banner." The design of Alexander Doyle, of New York, has been accepted. The site selected is an elevated spot facing the main entrance to Mount Olivet Cemetery, Frederick, Md. The sum of $5,000 was appropriated for the monument fund by the Maryland Legislature, and the remainder was collected from persons in all parts of the country, many penny and nickel contributions being sent by school children.

— Rev. James H. Cooley, a resident for many years of Montclair, N. J., died last week of heart disease. He was 73 years old. When a young man he was one of the "forty-niners" who traveled overland to California. He established the first regular school in San Francisco, and taught in it. Returning East in the fifties he became interested in the Five Points Mission in New York, and taught there. At the same time he was studying to fit himself for the ministry. He was ordained, and became a member of the New England Southern Conference, and preached in Massachusetts, Rhode Island, and Connecticut. Some years ago he retired from active work.

— We are happy to publish the following note from Rev. F. C. Rogers, of Portland, Maine: —

"There was a delightful reception at the home of Rev. Dr. C. F. Allen, for pastors and their wives, Jan. 29, to celebrate the Doctor's 81st birthday. We found this beloved disciple comfortable and cheerful. He has many callers, and these, with letters from friends in many places, relieve and cheer days that would otherwise be monotonous. There is, apparently, a gradual improvement in his condition, and he is hopeful of ultimate recovery. Callers find pleasure and inspiration in conversing with the Doctor, for he is so strong in faith, so optimistic, and so genuinely good, that he communicates courage and patience. The writer, when outside of the city, as when in Portland, hears many eager inquiries as to Dr. Allen's condition and many words expressive of appreciation and affection."

— Rev. and Mrs. I. H. Packard have returned from their tour abroad and are at their home in Cape Porpoise, Me.

— President McKinley and family will worship at the Metropolitan Church, Washington, of which Rev. Hugh Johnston, D. D., is the pastor.

— Rev. Eugene A. Noble, of 18th St. Church, Brooklyn, has received an invitation to become pastor of the American Church at Rome, and has accepted.

— Bishop Mallalieu leaves on Thursday, the 25th, to preside over the Baltimore Conference, which will open at Baltimore, March 3, and the Virginia Conference, which will convene at Roanoke, March 11.

— Mrs. C. A. Littlefield writes, Feb. 22, concerning her husband: "His fever left him two days ago, and he is quite weak, as would be expected, but I think he is in a position now to make rapid strides on the road to health."

— Rev. Peter Wallace, D. D., died at his home in Chicago, Sunday night, of senile gangrene, aged 84. He raised a company in 1861 in Sangamon County for the Seventy-third Regiment, known as the "Preacher Regiment," all of the officers from colonel down being preachers.

— The sum of $20,000, being all the property of the late Mrs. Julia C. Daly, of Chicago, was bequeathed by her to the Chicago Training School for City, Home and Foreign Missions; the interest of a moderate portion of this, however, to be reserved for supporting an adopted daughter. The first gift of Mrs. Daly to the same institution, which consisted of deeds of property to the value of $8,000, was made several months ago. Miss Daly is deeply interested in the work of the school, which she will make her future home.

— The British ship "Troop," which arrived last week from Honolulu, had stowed in her after hold a huge block of lava, which will be shipped South to mark the grave of Gen. Samuel Chapman Armstrong, formerly president and superintendent of the Hampton (Va.) Normal Institute and Indian School, who died in May, 1893. Gen. Armstrong was born at Maui, one of the Hawaiian Islands, and his admirers decided after his death to send to that far-away place and get a block of lava to mark his resting-place. The General's parents were among the first missionaries who went from the United States to the Sandwich Islands.

— Prof. Hermann V. Hilprecht, the archæologist and Assyriologist, expects to sail for Europe again in April, and complete the work undertaken by him two years ago, at the request of the Sultan of Turkey, of cataloguing and arranging the archæological sections of the Royal Museum at Constantinople. He will also receive and examine for the University of Pennsylvania Museum the fifty-odd cases which have been shipped to it by the Babylonian expedition now excavating in its interests near Nippur. He will then decipher and classify the tablets as far as possible before shipping them on to America with a large collection of specimens presented to him by the Sultan during a former visit to Constantinople.

— Bishop Foster was the recipient, on Monday, his 77th birthday, of many expressions of affectionate interest from friends "near and far." Rev. Drs. V. A. Cooper, J. H. Mansfield, and J. O. Knowles, as the representatives of the Boston Methodist Preachers' Meeting, called upon the Bishop and presented him a beautiful bouquet of flowers. Many others called to take him by the hand and speak their words of heartiest congratulation, including Bishop Mallalieu, Prof. and Mrs. Borden P. Bowne, and Revs. G. H. Corey, W. N. Brodbeck, S. L. Gracey, W. T. Perrin, F. N. Upham, E. W. Virgin and J. P. Kennedy. Bishop Foster was in comfortable health, and amid these expressions of sincerest friendship was unusually buoyant and happy.

Brieflets.

For the generous words of appreciation received through the mail and the public press for our Washington Number, we return sincere and hearty thanks.

The poem entitled "Our Dead," which appeared in the HERALD of Feb. 3, with "Author Unknown" attached, is, we are informed, from the pen of our frequent correspondent, Mrs. Emma A. Lente, of Poughkeepsie, N. Y., having been first published several years ago in *Leisure Hours*.

One of the most successful ministers in the connection, in a personal letter alludes to an encouraging fact and an urgent necessity in the following paragraph: "I have 105 probationers received this winter, since Jan. 17, and I am working hard to hold them. But it means work — work for the pastor."

We are glad that Prof. W. H. Crogman, of Clark University, Atlanta, Ga., has yielded to the desire of his many admiring friends and grouped for publication some of his addresses which have been heard on great occasions with so much favor. Prof. Crogman, with voice and pen, is very much like the late Frederick Douglass. He is one of the ablest and noblest representatives of his race now living. We shall say more concerning his book at an early day in our regular Book Table column.

The *Michigan Christian Advocate* of last week contains this assuring statement: "It looks very much as if people were coming to Methodist altars this winter at the rate of more than a thousand a day seeking the Saviour."

For critical discrimination and lucid argument the contribution of Dr. Daniel Steele upon "Empyrean Holiness," on our second page, is rarely surpassed. The article is timely and very important.

We commend the contribution of Rev. G. S. Butters, on the second page, to the prayerful attention of all our ministers. Its pertinency reaches far beyond the limits of any single Annual Conference.

Rev. B. Franklin Fickett, of Wilton, Me., thus successfully challenges a recent statement made in our columns: —

"In your issue of Feb. 10, under 'Brieflets,' you say Newton Church has 200 members and has 50 subscribers to ZION'S HERALD, which is one subscriber to every four members — a larger percentage than is furnished by any charge in the patronizing Conferences. Wilton and North Jay has 135 members and has 42 subscribers to ZION'S HERALD, or one to three and three-fourteenths. I congratulate my brother at Newton, although I do not know his name; but I think the 'banner' belongs to Wilton and North Jay for the present at least."

That was a severely practical sermon which Rev. C. S. Cummings, of Green St. Church, Augusta, Me., preached on a recent Sunday evening upon "Augusta's Poor," and which is reported in the *Kennebec Journal* of Feb. 15. Starting out with the declaration, "If there is any one social theme on which the Bible is more specific than another, it is on the obligations of communities to care for the poor and the dependent," he proceeds thereafter to establish his premise: "It is time the condition and management of homes for the dependent poor in New England were exposed to public gaze. The public are largely at fault. They take little interest in them unless it be to complain of their expense. If Christianity has a mission to any, it is to the poor and the dependent."

A very remarkable religious movement is in progress in Taunton. The Ministerial Association of the city, comprising all denominations, arranged to hold Sunday evening services in the Taunton Theatre. The following preachers were selected by the Association by ballot, no nominations having been made: Rev. John P. Forbes, Unitarian, Feb. 7; Rev. Charles A. Stenhouse, Methodist, Feb. 14; Rev. Samuel V. Cole, Congregationalist, Feb. 21; Rev. O. J. White, Baptist, Feb. 28. At the service on Sunday evening, the 14th, the building was packed, more than 2,100 people being present, and many who desired to attend were unable to secure admission. Rev. C. A. Stenhouse's sermon was published in the columns of the Taunton *Evening News* of Feb. 15.

OUR NEW YORK CORRESPONDENCE.

"Metropolitan."

I SEE by ZION'S HERALD that "the new journalism" of New York furnished to the Boston papers, on last Tuesday, the same sensational and false statements about the Methodist Preachers' Meeting that they sent to every part of the country. These accounts would not have been given by any reputable reporter of any responsible paper, if he had been present and heard the discussion. But as our meetings are "private," and we have no possible control over official reporters, we are at the mercy of private irresponsible reports. It would be far better if our meetings were open to the world, and then our Hotspurs would be more careful as to their tempers and our Ajaxes a little less reckless in the way they handle theological dynamite and thunderbolts. The real facts that occurred at the meeting were bad enough, but they did not affect the theology of some of our leading church officials half so much as their reputation for good temper and Christian courtesy.

We have had some wretched illustrations of temper of late that only emphasize what many of us have remarked, that some of our leading church officials are overworked and overstrained nervously. A Methodist preacher on Monday likes to hear a bright, sharp discussion, and will applaud a quick and telling repartee from anybody; but he thinks afterwards that the arrow was over sharp and poisonous, and it hurts the man who threw it a hundred times as much as the man who was hit. "Metropolitan" seeks not to make, but to reflect, opinion, and to give you what people are talking about here. And if the topics are not pleasant at a given time, it is because of the times and not because of any personal atmosphere.

The address of Prof. Curtis, of Drew, at the Preachers' Meeting, on "The Authority of the Bible," was a calm and thoroughly conservative paper. There were nearly three hundred preachers present to hear it, and all were pleased. But it was followed up by an address from Dr. Cramer, who in a sort of *ex cathedra* way lectured the brethren on their lack of doctrinal preaching, especially on the atonement and divinity of Christ. How he or any man who goes about but little, can tell so much about the habits of the great body of Methodist preachers, is a mystery.

Dr. Buckley was in one of his characteristic moods, and therefore ready to say something brilliant and sharp. A large gathering always stirs in some people the desire to be heard, and we wonder how they sit still through any ordinary service. The old custom of having an exhortation after the sermon would be a boon to them. After a little skirmishing to get his position, he was unhappily and ungraciously interrupted, and before he could get fairly started his time was up and he had to stop at a most unfortunate point for the purposes of being reported. It was hardly worth his while to use such a thirteen-inch shell, and such a deadly rifle also, to destroy a small interrupter, and it would have been far better to make his points and ignore his antagonist. He had the laugh on the other man, but it has given an opportunity for this *World* report to go to thousands of people all over the country that a hundred broadsides of the *Advocate* will not reach.

The report of our meeting has raised a storm among our business men, who are free to say that we might all of us be in some line of discussion that would build up rather than tear down our common faith. I have heard some very prominent laymen express the deepest regret that the subject of the authority of the Bible was to be discussed at length in our religious papers, and claiming that these very defensive writings did more to weaken and confuse men's faith in the Bible than the positive attacks of infidels. It may be possible to open great seams in the ship in the name of repairs, and to sink what we are trying to save. But our faith is strong in Providence to overrule the sharp attacks of its enemies as well as the unwise defences of its friends.

* *

It is my good fortune as a journalist and a professional man to come into somewhat intimate relations with the most of the leading preachers of our own and other Protestant churches in Greater New York, and I know from personal conversations and public utterances that, with very few exceptions, the large majority of the representative preachers are against the positions taken by Lyman Abbott. In the matter of the inspiration of the Scriptures and the Deity of Jesus Christ, and the nature and fact of His atonement, they are sound. They would not agree in verbal statements, but in spirit they would be one as to these great questions as they affect sin and salvation. There will be a revival of dogmatic doctrinal preaching, and one that the church needs, as preparatory to a much deeper and more thorough spiritual and ethical revival. We notice that the men who spend their time in defending the faith make very few converts, while the preachers who preach a positive theology and a present Saviour are the men who have a following and increase their membership.

* *

"Metropolitan" was sure of storms of wind and heavy weather when February came with its theological subjects. But it has had its humorous side, and our young men have not left us without record that some of them are in "a state of mind" that must soon have relief or else there will be great explosions. Two or three of them have taken the floor and with "a fine frenzy" in their eyes, and with solemn prophetic tones of voice, they have shouted aloud for "liberty" and "freedom of thought." They seemed to see the most of the men over twenty-five years of age trying to hold them down and back, and they gave notice that they would not be held back, and that they "proposed to be heard," and that they were "going to make room for themselves within the Methodist Church." They did not inform us what they were intending to do with the room, nor with the rest of us who are trying to "stand by the stuff." But their references to Lyman Abbott seemed to imply that he was the new and coming saint of these chivalrous young men.

The figures used by these coming reformers were a trifle mixed. Sometimes we were to be overwhelmed from without, and then the trouble seemed to be within, and for a few moments we seemed to hear the mighty rumblings of a great boiler just before explosion. But fortunately the last terrifying speech only lasted ten minutes, and Dr. Upham got the floor and suggested that a man might mistake noises in his own head for the rumblings within the church. And he said in his own inimitable way: "Nobody wants to prevent these young men from doing a little thinking," implying that though they might not be much used to that kind of strain, yet they could perhaps stand it, at least a little. This foolish and noisy appeal to the cruel oppressor hardly fits in with the *World's* idea of the whole body having gone over to that side, and these two or three young men shouting for liberty within the church may give a safer suggestion as to its real orthodoxy than the untruthful, sensational columns of the New York *World*.

* *

We have lately had a good illustration in New York of "the way not to do it." We had last week in this city the biennial meeting of the great board of managers of one of our societies that has a million and a half of members, with large powers of control and great questions demanding settlement, yet meeting in an out-of-the-way place, a hotel parlor; and so far as the Methodist public of Greater New York is concerned they might as well have met forty feet under ground. It had every appearance of not desiring the attendance of any but the managers; and so far as "Metropolitan" has been able to see the reports in the Methodist papers, nothing was done worthy of printing except to elect certain officers. Of the million and a half of members, most of them would not know these officers, but they would like to know what was done to help the rank and file of Epworth League workers.

The Sunday School.

FIRST QUARTER. LESSON X.

Sunday, March 7.

Acts 8: 26-40.

Rev. W. O. Holway, D. D., U. S. N.

THE ETHIOPIAN CONVERT.

I. Preliminary.

1. **Golden Text:** *Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.* — Acts 8: 35.

2. **Date:** A. D. 37.

3. **Place:** The desert region, southwest of Jerusalem, near Gaza.

4. **Home Readings:** *Monday* — Acts 8: 26-33. *Tuesday* — Acts 8: 34-40. *Wednesday* — Isa. 53. *Thursday* — Matt. 28: 16-20. *Friday* — 1 Cor. 1: 18-25. *Saturday* — Luke 24: 13-27. *Sunday* — Rom. 6: 1-11.

II. Introductory.

Philip's work was not confined to Samaria. In obedience to a specific divine direction he went to the great highway leading from Jerusalem to Gaza through the southwestern desert. There he encountered another traveler on the same road, an Ethiopian eunuch, a high official, the treasurer of Queen Candace, who ruled the great monarchy in the south of Egypt whose capital was at Meroe. This official was riding in his chariot on his return from the Holy City, which he had visited for purposes of worship, and was occupying his time in studying, in the Septuagint version, a portion of Isaiah's prophecy. Prompted by an immediate suggestion of the Spirit, Philip hastened to the chariot, and on hearing the words which the official was at that moment reading aloud, he inquired of him if he understood their import. The eunuch confessed his need of an interpreter and invited the evangelist to take a seat by his side. The Scripture which perplexed him was that pathetic prophecy of the Messiah being "led as a sheep to the slaughter." To whom do these words refer? he inquired. Was it Isaiah who was thus inhumanly put to death, or was it some other future and greater person? Taking the prophecy as a text, Philip "preached unto him Jesus."

So convincingly did Philip interpret the great scheme of prophecy, and so cogent were his proofs that Jesus was the promised Messiah, that his devout listener yielded a hearty assent to the truth; and on reaching a pool of water by the roadside, he requested Philip to baptize him in his new faith. Without feeling, or at least heeding, any of the mental scruples which would have made Peter or James hesitate under such circumstances, Philip complied, and administered the rite. "The law of Deuteronomy," says Farrar, "forbade him to become a member of the Jewish church, but Philip admitted him into that Christian communion in which there is neither Jew nor Greek, neither male nor female, neither bond nor free."

The baptism over, Philip suddenly disappeared — was miraculously conveyed away — so that the eunuch found himself unaccountably separated from his providential teacher and minister. He did not attempt to search for him, but proceeded on his way "rejoicing" in his new sense of acceptance and salvation. Philip found himself at Azotus (Ashdod), and starting thence preached the glad tidings along the coast as far north as Cæsarea.

III. Expository.

26. The (R. V., "an") **angel of the Lord.** — The language here is not figurative; it refers not to an inward impulse, nor to a vision or dream. Angels were visibly manifested in the early days of the church. Alford and Meyer maintain that "Luke narrates an actual angelic appearance that spoke literally to Philip." **Spake unto Philip** — while he was in Samaria. **Unto the way that goeth down.** — The direction would be first south and then southwest. The particular road was indicated by the words, "the same is desert," which apply not to Gaza, but to the road. Three principal roads led to Gaza; the southern passed through Eleutheropolis, and seems to fit the conditions of the narrative. On this comparatively unfrequented road Philip would find the eunuch. Says Abbott: "This desert way gave opportunity for the eunuch to read the Scriptures, and to Philip to baptize him without attracting observation. Such a retired place is always the most appropriate for private personal religious conversation. So Christ talked with Nicodemus alone at night, and with the woman of Samaria alone at the well." **Which is** (R. V., "the same is") **desert** — thinly settled.

The close providential guidance here shown characterizes all of God's dealings with all of His children. He takes just as minute personal care of you and me as He did of Philip, and guides us as safely. The only difference is that in this case we are permitted to see what may be called the machinery. The story suggests that there may be good work for us to do in very unlikely places. No one who follows the lead of Providence will find himself useless (Huribut).

27. Arose and went — a fine illustration of unquestioning obedience. **Ethiopia** — the wealthy district south of Egypt, the Hebrew "Cush," the modern Nubia, Sennaar, and part of Abyssinia. **A eunuch of great authority.** — Says Whedon: "The word etymologically signifies 'a couch-keeper,' or 'chamberlain,' and designates a class of mutilated men who are in the East employed to guard the harems. But as in the palaces of princes such persons often gained the personal confidence of the despot, and became his chief adviser, so the very word 'eunuch' was often used of officers of state who belonged not to this injured class. Yet the Greek for 'of great authority,' a dynast, or potentate, seems to express the official power, and leaves the term 'eunuch' to its natural meaning." **Candace** — a royal or dynastic title, like Pharaoh or Cæsar, rather than a proper name. Queens ruled at Meroe, the fertile island formed by two branches of the Nile, in the south of Egypt, for several centuries. **Who had the charge of all** (R. V., "who was over all") **her treasure** — lord high treasurer. In those days treasure houses, and even treasure cities, were common. This man was the custodian of the accumulated wealth of the kingdom. **Come to Jerusalem . . . worship** — a distance of more than twelve hundred miles. He had probably come up to the Feast of the Tabernacles and was a "proselyte of the gate." Farrar thinks there is reason for believing that Ethiopia "had been to a certain extent converted to Judaism by Jews who penetrated into it from Egypt in the days of Psammetichus, whose descendants still exist under the name of Falasyan." Ethiopian tradition gives to this man the name of Indich, and makes him the first evangelist of his country. Another Ethiopian eunuch, also "a king's servant," Ebed-melech, is mentioned in Jeremiah (38: 7; 39: 16).

28-31. Was returning. — He had doubtless heard about Stephen's martyrdom, and about Jesus and His claims, and Pentecost, and the rising church. **Was reading Esaias the prophet** (R. V., "the prophet Isaiah") — not simply because the rabbis prescribed the study of the Scriptures for those traveling without a companion, but because he was deeply interested in and touched by Isaiah's tender prediction. Orientals commonly read aloud. His version, as appears from the quotation, was the Greek, or Septuagint, well known at that time in Egypt. **The Spirit said** — an inward and unmistakable direction of the Spirit. **Join thyself** — or "attach thyself;" "don't leave this chariot till released by Me." **Philip ran.** — Notice the alacrity of his obedience. **Understandest thou?** — In the Greek the play upon the words in this question does not appear in the English. Whedon suggests this parallel: "Heedest what thou readest?" This bright way of putting it was meant by Philip "to arouse the mind through the ear" (Hackett). **How can I?** — Notice the eunuch's docility and earnestness and humility. **Desired Philip that he would come up** (R. V., "besought Philip to come up"). — He does not stand upon dignity. **The truth** is so dear to him that its interpreter is gladly invited to share his state and seat.

In 1833 four Indians of the Flathead tribe, living on the Pacific coast, crossed the Rocky Mountains, and, traversing three thousand miles of intervening wilderness, appeared at St. Louis. They had been sent by their nation to inquire about the white man's God and the book that revealed Him, of both of which they had heard from a trapper and hunter who had witnessed some of their pagan rites, and told them that they were wrong in their worship, and that far to the East the white man had a book that revealed the true God. Two of the Indians, worn out with the long journey, died in St. Louis. The zeal of these Indians aroused so much interest that a mission was at once organized to send the Gospel beyond the Rocky Mountains (Dr. J. M. Reid).

32, 33. The place (R. V., "now the place") **of the Scripture.** — Plumptre, Whedon and others understand this to refer to one of the fifty-four "sections" into which the Prophets were divided for reading in the public service, after Antiochus forbade the Law to be read; Meyer and Hackett contend that simply the "passage," not the "section," is here referred to. **Led as a sheep to the slaughter, etc.** — unmistakably fulfilled by Christ in His nonresistance, patience, silence, and submission to a sacrificial death. **In his humiliation his judgment was taken away.** — "In the contempt, violence, outrage, which He suffered, the rights of justice and humanity were withheld from Him" (Hackett). He was not allowed a fair trial. Says Gloag: "Jesus appeared in a form so humble, a man so poor and insignificant, that Pilate, though convinced of His innocence, thought it not worth while to hazard anything to preserve His life." **Who shall declare his generation** (R. V., "his generation who shall declare") — variously interpreted to mean, "Who shall declare His spiritual posterity?" (Meyer.) "Who shall describe the wickedness of His generation, or contemporaries?" (Hackett, Alford, De Wette, Robinson.) "Who shall declare His ineffable generation as the Everlasting Son of the Father?" (Schaff.) "Who will care to bestow thought on a career so prematurely cut short?" (R. Payne Smith.) **His life is taken** — language indicating a violent death.

Earnest inquirers welcome help from any quarter. The shepherd with no apparatus beside his thread and beads has lain on his back in the starry night, mapped the heavens, and become a great astronomer. The peasant boy with no tools but his rude knife has produced a watch to mark the time. The blind man has explored the economy of the bee-hive and lectured on the laws of light. The timid stammerer, with pebbles in his mouth and the roar of the sea-surge in his ear, has attained correctest elocution, and swayed as one man the changeful tides of the Athenian democracy (Robertson).

34, 35. Of whom speaketh the prophet? — Here was the kernel of his difficulty, and Philip's opportunity. **Opened his mouth** — indicating that he was about to say something weighty and impressive. **Preached unto him Jesus** — from the Messianic text of the prophecy. Philip doubtless told of Jesus' death, His treatment under indignities, His previous life, His resurrection and ascension, the perfect accord of prophecy with these events, and the condition of faith and baptism demanded of those who would be His followers.

The Æolian harp is silent till placed where the wind can blow upon it, then its strings give forth sweet music. Your Bible will be silent to you till the breath of God blows upon it, then it will be the music of the Gospel to you. Old legends say that when the rising sun shone upon the statue of Memnon in Egypt, the figure uttered tuneful sounds. So when the Sun of the Holy Spirit shines upon the pages of your Bible, God will send forth thence His voice (H. F. W. Buxton).

36-38. Unto a certain water. — Early Christian tradition (Eusebius and Jerome) locates this pool of water at Beth-sur, about twenty miles south of Jerusalem, near Hebron; but there can be no certainty as to the site. **See** (R. V., "behold") **here is water** — a graphic touch. The very sight of water reminded him of the initiatory rite. **What doth hinder?** — Says Bengel: "Faith within and water without were ready." The evangelist had doubtless instructed the eunuch as to the necessity of baptism. **Philip said, If thou believest, etc.** — This verse is totally omitted in the Revised Version. But, though regarded by the best critics as an interpolation, it is as old as the time of Irenæus, who quotes it. Meyer suggests that it was taken from a primitive baptismal liturgy. It certainly could not be rejected from the text for untruthfulness. Philip would require faith, and the eunuch would doubtless declare his belief that "Jesus Christ is the Son of God." **Both went down.** — The eunuch doubtless had a retinue who would be interested in the proceedings. **Baptized him** — by what method we are not told, and it is of but little consequence.

39, 40. Caught away [Philip] — a clearly supernatural removal (so Abbott, Meyer, Whedon and others). The Greek word is the same as that employed by St. Paul in speaking of his being "caught up to the third heaven" (2 Cor. 12: 2-4). For similar cases see 1 Kings 18: 12; 2 Kings 2: 11. **Saw him no more.** — Says Bengel: "He no more saw, nor cared to see, Philip by reason of joy. He who has obtained the Scripture and Christ can now dispense with a human guide." **Philip was found at Azotus** — or Ashdod, a Philistine city, about midway between Gaza and Joppa, and about sixty miles west of Jerusalem. **All the cities** — including probably Ekron, Rama, Joppa, and Lydda. **Cæsarea** — on the Mediterranean, about seventy miles northwest from Jerusalem, greatly enriched by Herod the Great, and after his death the residence of the Roman governors. **Here Paul was brought for trial.**

IV. Inferential.

1. Ministers are sometimes sent on obscure errands.

2. God cares for individuals. Single souls are precious. "Every man's life is a plan of God."

3. God's Word is the best book for the traveler. Spare moments on journeys are well spent in pondering truth.

4. Light sometimes comes to the perplexed inquirer from unexpected sources. We should not throw the Bible aside because we do not understand it. Messengers of illumination may be on our way.

V. Illustrative.

Conversion of Augustine. — In the spring of the year 372, a young man in the thirty-first year of his age, in evident distress of mind, entered into his garden near Milan. The sins of his youth — a youth spent in impiety and sensuality — weighed heavily on his soul. Lying under a fig-tree, moaning and pouring out abundant tears, he heard from a neighboring house a young voice saying *Tolle, lege, tolle, lege!* "Take, read, take, read!" Receiving this as a divine admonition, he returned to the place where he left his friend Alypius to procure the roll of St. Paul's Epistles, which he had a short time before left with him. "I seized the roll," said he; "I opened it and read in silence the chapter on which my eyes first lighted." It was the thirteenth of Romans: "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." All was decided by a word. "I did not want to read any more," said he; "nor was there any need; every doubt was banished." The Morning Star had risen in his heart. In the language of Gaussen: "Jesus had conquered, and the grand career of Augustine, the holiest of the Fathers, then commenced. A passage of God's Word had kindled that glorious luminary which was to enlighten the church for ten centuries, and whose beam gladdens her even to this present day. After thirty-one years of revolt, of combats, of falls, of misery, faith, life, eternal peace came to this erring soul; a new day, an eternal day, came upon it" (Biblical Museum).

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League Prayer-meeting Topics

Rev. Matthias S. Kaufman, Ph. D.

March.

Missions in Isaiah.

"When thou seest misery in thy brother's face let him see pity in thy eyes; the more the oil of mercy is poured on him by thy pity, the more the oil in thy cruse shall be increased by thy piety" (Quarles).

How beautiful that in the gray dawn of Gospel day Isaiah's soul should discover, even in outline, the evangelization of the whole human race! An occasional dart of light made revelations of coming conquests that awoke his prophetic nature. As he is invited to behold visions of future events he responds with a willing heart. Among other views granted to his enraptured gaze we find the extensive field of Christian missions.

March 7 — The Call to the Work. Isa. 6: 1-10.

Roll back, ponderous centuries, heavy and hoary! Roll back, one and another, until twenty-seven of them lift, and lo! a seer in the flush of early prime. He is a mount of inspiration. His brow is aglow with light from the Divine presence. A splendid scene is coming, gradually coming, into sight. Behold, now, it is clear and full! What a majestic pageant! How imposing! How awe-inspiring! It is Jehovah Himself. He stands in the second person of the adorable Trinity. But where is He? Not in the highest heaven. No, the place is familiar. He is in His earthly tabernacle. There in earthly courts He sits enthroned and is attended by seraphim. What a revelation! Can it mean that He is to reign among men with a splendor equal to that of His heavenly throne? Our seer beholds. Spellbound he gazes, while the seraphim sing, "Holy, holy, holy!"

"How wonderful, how beautiful,
The sight of Thee must be,
Thine endless wisdom, boundless love,
And awful purity!"

Impressions.

1. Of the holiness of God. Each attribute of Godhead has a glory of its own. However, it was not one attribute alone which especially impressed Isaiah, but that consummation of perfection and total glory which we term holiness, implying the wholeness of completed character. The charm of a grand organ is not found in a study of its component parts. You care little for the iron, wood, pipes or bellows, perfect and nicely finished as each one may be in itself. But your thought flies to that invisible and yet appreciable spirit which distributes itself in melodious proportions throughout the instrument. So our prophet, like John at Patmos, was overawed by an incomparable harmony and ravishing grandeur that was the mysterious perfection of many perfections. Marvelous vision!

2. Of the seraphim. This is the only mention made of seraphim in the Bible. Hence their character is largely speculative. Similar winged figures are found in Oriental art, expressing attributes of sovereignty. They are supposed to belong to the highest order of celestial spirits. As they covered their faces and sang responsively, "Holy, holy, holy!" "the posts of the door moved," "and the house was filled with smoke." Think of that song! Think of one lark singing, one nightingale warbling, in the woods! Think of one human voice holding thousands in exquisite captivation! Then think what must have been the effect of the seraphim's chorus. During the reign of George III. there was a great musical occasion in Westminster Abbey. At that concert there was one stroke so deep and grand that it shook the building, and for fear of a serious catastrophe they had to avoid its repetition.

3. Of Isaiah's own sinfulness. What a view of personal guilt! In the blaze of divine purity the blackness of iniquity and depravity looked most repulsive and hideous. The contrast is appalling.

"I live among the cold and false
And I must seem like them;
And much I am, for I am false
As those I most condemn."

That was a significant remark made by Tholuck, the greatly beloved professor at Halle, that of all the blessings of life there was none for which he was so thankful as for the conviction of sin.

4. Of the live coal. Fire is a symbol of complete cleansing. How thorough the work wrought! This was laying the foundation deep and broad for a far-reaching mission.

5. Of the consecration. Brutus visiting Ligarius found him ill and sad. "What! sick, Ligarius?" "No, Brutus," said he; "if thou hast any noble enterprise in hand I am well." In this vision of Isaiah, Jehovah said: "Whom shall I send?" Then this seer of deep conviction of sin and thorough cleansing replied, "Here am I, send me." Is not this the true missionary spirit? Is not this the spirit which unclasps our pocket-books and sends us forth in our dollars cheerfully contributed?

Slant Lights.

1. In every call there is implied the duty and promise of preparation.

2. A call suggested by favoring circumstances has in it a commission from God.

3. A true call has in it assured power to win success.

4. A call to missionary service, either to enter the actual field or to support those who are at the front, comes to every true follower of Christ.

5. A call to personal salvation is a commission to become a savior of others.

March 14 — The Blessedness of Missionaries. Isa. 52: 7-10.

A South Sea Islander on finding Christ exclaimed: "Angels would rejoice to be sent by God to proclaim the gospel of salvation to the world!" Truly all who are commissioned to carry the bread of life to the famishing, are highly favored. And the more difficult the task, the higher the obstacles to surmount, and the keener the sacrifices required, the greater the honor conferred. To be given a great work, one that means much self-denial, is evidence of God's special confidence. How inspiring to feel that God does trust us! May not all of us be so painstaking in our daily tasks that God can safely entrust us with more and greater service?

"Let us do our work so well,
Both the unseen and the seen,
Make the place where gods may dwell
Beautiful, entire and clean."

Blessedness Appreciated.

1. That God has dignified the missionary as His ambassador.

2. That he is permitted to carry light into darkness.

3. That he has the opportunity of sacrificing many of the ordinary pleasures of life for the sake of serving the Master.

4. That he has the gratitude of multitudes benefited by his labors and the sympathetic prayers of millions.

Visible Compensations.

1. The missionary has a peaceful consciousness of gladly filling a position uncoveted by most Christians.

2. He is conscious that the message honors the messenger.

3. He knows that the reflex influence of such labor and devotion is qualifying him for ever-increasing usefulness.

4. As a watchman observing the signs of God's progress in heathen lands, he rejoices to herald the glad tidings to the interested church at home.

Invisible Compensations.

1. Among the Indians there is a legend of a king who determined to erect the most elaborate palace ever known on earth. To this end he secured the architect and builder Jakoob. Large sums of money were placed in his hands and he was directed to the Himalayas. When Jakoob reached the site for the palace he found the people of that vicinity afflicted with a terrible famine. In loving sympathy he not only expended all his own means to alleviate their suffering, but administered large sums of the king's money to preserve life. After a time the king came to see the palace, but he found nothing done toward its erection. In anger he thrust Jakoob into prison, declaring that on the morrow he must die. However, that night the king had an impressive dream in which he was transported to heaven and there shown a most magnificent palace. "Whose is it?" inquired he. "That belongs to Jakoob," was the reply. By expending his money for the relief of suffering, he had built this beautiful palace within the gates of heaven. Likewise many a homeless, self-denying toiler for Christ is daily erecting an invisible mansion on the evergreen shores of bliss for his future home.

2. The most insignificant part of any missionary's remuneration is that which is seen. It consists not of things, not in treasures that can be handled, but in that deep satisfaction which arises from doing God's will and having some real share in bringing this sin-burdened world to Christ.

3. Best of all, it brings the soul into closest sympathy and fellowship with God; for no work can lie more closely to God's great, loving heart than the work done by missionaries. When they succeed He rejoices, and His voice they hear saying, "I rejoice with you in your success." Blessed are they beyond all others who are doing most to save the lost!

March 21 — The Extent of the Kingdom. Isa. 60: 3-9.

For years before Columbus discovered the unknown lands he looked upon himself as ordained of Heaven for the accomplishment of a great purpose. Indeed, this conviction remained with him until death. It was that the ends of the earth were to be brought together, and all nations and tongues were to unite under the banner of Christ. This he believed was to be the triumphant outcome of his enterprise. He longed to bring the unknown regions into fellowship with Christian Europe. He thought he saw this dimly foretold by the prophets and further declared in clearer revelation. Was not his a vast missionary conception? Has not the result vindicated his faith?

Lesson Picture.

It is a gorgeous Oriental day. The sudden splendor of the dawn is followed by the completeness of the long, brilliant noon. The scene spread out is Jerusalem rebuilt; and in the midst of her new glories is the figure of a woman. Her sons and daughters are coming from afar laden with gifts. The seas are flecked with sails. Over hills and along plains come multitudes of camels burdened with riches. The isles of the sea also contribute their wealth. In fact, the whole world is paying homage to the new Jerusalem. Thus beautifully is portrayed the extent of the kingdom, reaching to the farthest limit of land and sea.

1. Note that it is co-extensive with light, the brightest glory existing, under the full meridian of the Sun of Righteousness.

2. The illumination of the sky overhead becomes a beacon guide to nations from afar.

3. As peoples come to the light they bring with them their treasures. Thus it is that Christian peoples are constantly being enriched as they hold out life and light to others.

4. Zion's gates were open to all nationalities. Our figure enumerates six different countries coming by caravan. So salvation is open to all the world.

5. All distinctions of race are obliterated in this great influx. What a lofty conception of religion! Certainly it would have been impossible for any other than an inspired soul to have entertained such a world-embracing redemption.

Signs of Promise.

1. The heathen are ready for the light. A few years ago a pagan wheeled his mother four hundred miles in a wheelbarrow to Peking that she might hear the Gospel.

2. It was not until 1819 that our Missionary Society was organized. Fourteen years later our first missionary was sent into foreign fields. We now have there a membership of 152,322, and Sunday-school scholars to the number of 168,380.

Clinks — cheerful, 2 Cor. 9: 7; intelligent, 1 Peter 3: 15; unostentatious, Rom. 12: 8; liberal, 2 Cor. 9: 6; principled, Rom. 14: 5.

"If you cannot be the watchman,
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all;
With your prayers and with your bounties
You can do what heaven demands —
You can be like faithful Aaron,
Holding up the prophet's hands."

March 28 — Prayer for Missionaries. Isa. 62: 6, 7.

"More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day;
For what are men better than sheep or goats
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God."

This most accurate and charming conception of prayer in its achieving power and universal application to man's needs is just what we might expect from a great poet. For poets have a way of getting at the heart of things. So common and easy is this high privilege that we are apt to lose a sense of its value. If there were only one day in the year when petitions from earth could be heard by the Supreme Giver, what intense anxiety would there be to improve, at its best, that one day! Surely if the commonest concerns of everyday life may be taken confidently to God in prayer, then may we lay before Him this greatest of all causes — the conversation of the world. Prayer for missionaries is fitting because, —

1. It is Christ's specific direction. He says in Matt. 9: 38: "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." There must be some essential and vital relation between prayer and the call of missionaries to their difficult work.

2. There is no other way by which the needed labor-supply can be met. No amount of discussion, no number of conventions or resolutions, no theological instruction, can fire human hearts to undertake such work in the most uninviting fields. The Holy Spirit alone, in answer to prayer, can call and qualify men and women for missionary service.

3. Their success depends largely upon the intercessions of Christians at home. Missionaries would soon lose heart if all sympathy from home-lands were cut off. The united prayers of Christendom for missionaries, if earnest and intense, would press the Gospel into millions of hearts. A sledge-hammer separated into its atoms would have no more effect on a stone than the fall of a feather; but in its oneness it can break solid rocks into powder. So the whole church kneeling at once before God's throne for missionaries would speedily bring new light into the world's darkest places.

Encouragements.

1. It is a well-established fact that missions have had their birth in praying hearts. The Christian Church itself was inaugurated in a remarkable ten-days' prayer-meeting. From that day to this, special prayer has been the special preparation for every new advance of the Christian forces and the secret of every triumph. Our own century of missions, the grandest since apostolic days, is the outcome of much prayer. Back of Carey, the modern pioneer missionary, were years of earnest prayer, aroused by Wesley and his Holy Club at Oxford, by Jonathan Edwards in New England, and the Baptist Association of England. They prayed regularly, fervently, importunately and successfully.

2. The famous haystack prayer-meeting at Williamstown became the origin of the American Board. In 1872 the Church Missionary Society appointed a day of prayer for more missionaries. This was immediately followed by offers of larger numbers to go to the heathen than at any previous period. In 1880 the same society set apart a day of special prayer for money. The answer came soon in the form of some $375,000. A dying missionary was burdened for the world's salvation. He said: "Tell the young men of America that the responsibility of saving the world rests upon them." Soon after this the "Students' Volunteer Movement" was inaugurated and eight thousand choice young people in our colleges enrolled themselves as candidates for mission work.

An Example.

Dr. Backus, once president of Hamilton College, lay upon his death bed. Said a friend, "You have not more than a half-hour more of life." "Is that so? Then take me out of my bed and place me on my knees, and let me spend that time in calling upon God for the salvation of the world." Upon his knees he died. The greatest need of missions today is not men, not money, but prayer — the united prayer of all God's people. Let this be brought about and then soon would —

"the last glad song arise
Through all the millions of the skies,
That song of triumph which records
That all the earth is now the Lord's."

Providence, R. I.

The Bishop Thoburn Special Fund for India.

Rev. Rockwell Clancy.

WE have heard from the Mission Rooms at New York that our appropriations for all India for 1897 have been reduced $5,000 below 1896. This represents the support of 186 native pastor-teachers who will have to be dismissed unless special donations come for their support. If they are dismissed, hundreds of poor native Christians will be without pastoral care. Most of our Christians are from the lowest castes, who are demon worshipers and grossly ignorant; not more than three out of one hundred can read. The constant pressure of heathen influence upon them has a tendency to push them back into heathenism. The only hope is to give them Christian teachers; and this we cannot do without money. You can help us by telling others of our needs. Money may be sent to Rev. A. B. Leonard, 150 Fifth Avenue, New York, stating that it is for Bishop Thoburn's Special Fund.

The terrible famine still continues, and has extended to nearly all parts of India. The price of grain has gone up 100 per cent., and is still rising. Scarcely an hour in the day passes without some one crying at our doors for food. We are taking all the destitute children brought to us, though we have nothing except what God sends for their support. Fifteen dollars will support a child for one year. On a recent tour I saw hundreds of deserted children, and could have brought away a crowd if I had had the money for their support. When they come to us, we take them. I fed a lot of children with parched grain; and at one place found a little girl of seven caring for her brother of five, their mother having turned them away as she could no longer support them. For three months they had picked up grain in the market place; and our native pastor gave them a handful of parched grain each day. At night they slept under a railway bridge. These two little ones are now in our home very bright and happy. About 140 are dependent on us for their daily food, and we have scholarships for only 30; but in wondrous ways God is sending the money. You can help us by telling others of our need. Money may be sent to me by post-office money order, or bank draft on London which can be procured at almost any bank. This is the quickest way of getting money to us. Scores are dying; and the famine must continue for months to come.

Allahabad, India, Jan. 7.

Jubilee of Dr. Maclaren, of Manchester, England.

THE recent commemoration of the jubilee of the ministry of Dr. Alexander Maclaren, of Manchester, England, was an occasion of international interest and is suggestive of many reflections. For thirty-eight years this distinguished preacher has occupied a prominent place in that large and busy centre of English political and religious life with growing acceptance and popularity, and the leading citizens of Manchester of every political party and religious creed resolved to celebrate the fiftieth year of his pulpit labors by subscribing for a portrait of him, to be painted by Sir George Reid, president of the Royal Scotch Academy, and presented to the City Art Gallery. In presence of a large audience, comprising the most prominent people in the city, Dr. Maclaren, speaking of his long pastorate, used words which, as spoken by one of such wide and varied experience, are worthy of more than a passing attention: "I can honestly say that never in all the course of my public ministry have I consciously gone out of my way to conciliate antagonisms or to seek favor from any, and therefore I the more prize such testimonies as have been borne by gentlemen who widely differ from the position which I conscientiously take to what they have recognized as marking my public work."

Quoting subsequently the words of the quaint Thomas Fuller, "if a man will stand still in the market-place it is the easiest way for him to be found. So if a man will stand on his own opinion and never go about to seek for popularity or applause, it will come to him one day in his life," Dr. Maclaren said: "It has come to me one day in my life, and I thank you for it." "I have stuck to Manchester, and I have been a wise man." And, adverting to the criticism of those who thought he had too rigidly limited his influence and his exertions to the pulpit and its one grand, all-absorbing theme, he remarked: "I have been so convinced that I was best serving all the varied social, economical and, if I may use a tabooed word here, political interests that are dear to me by preaching what I conceived to be the Gospel of Jesus Christ, that I have limited myself to that work. And I am sure, with a growing conviction day by day — and I would take this meeting as no small demonstration of the truth of the conviction — that so we Christian ministers best serve our generation."

The Conferences.

[Continued from Page 5.]

union form each Sunday evening since, and several have asked the prayers of the church for salvation. Mrs. Hoyt, a widow in moderate circumstances, has donated to the church vestry an organ for use at evening meetings and entertainments.

Plainfield. — The Ladies' Aid Society has held two successful socials, one at the parsonage and the other at Iner Cate's, the combined receipts being $10. Miss Rosa Cooper has now been ill for four weeks.

Barton. — The Epworth League unites with the local Y. P. S. C. E. in holding temperance meetings in an out-district. March 10 the tenth anniversary of the dedication of the church edifice will be celebrated. All past members and attendants are cordially invited.

Albany. — The Ladies' Aid Society has purchased two beautiful stained-glass windows for the church edifice, in memory of Mrs. Stephen Vance, John Hovey, B. O. Aiken, and Mrs. Thomas Jefferson and daughter.

Craftsbury. — The quarterly conference voted unanimously, at its fourth session, to request the return for another year of Rev. O. M. Boutwell, pastor. Mr. Boutwell has been very devoted and earnest in his faithful labors in the parish, and there is general prosperity as a result.

Westfield. — The *Monitor* correspondent states that, according to information received by him, both Westfield and Troy voted for the return another year of the Methodist pastor, Rev. Albert Gregory.

East Charleston. — A very successful sub-district Epworth League convention was recently held at this place. There was a good attendance, especially from Evansville, Island Pond and Derby. Interesting papers on various phases of the work were given in the afternoon, and in the evening Rev. W. A. Atwater, of Island Pond, gave an address of force and interest.

Derby. — February 11 an old-fashioned donation was given to Rev. I. P. Chase, the popular pastor.

St. Johnsbury. — A very interesting program was rendered at the monthly literary and social gathering of the Epworth League, Feb. 8. There were upwards of twenty-five conversions at the Sunday evening service during the month of January. Pastor Tyrie has announced the following subjects for the Sabbath evenings during the rest of February and March: "The Cry of a Broken-hearted King;" "The Question of a Perplexed Governor;" "An Imperative which Startled a Jewish Teacher;" "The Hid Treasure and the Precious Pearl;" "The Wedding Feast and the Wedding Robe;" "A Roman Judge Trembling before a Jewish Prisoner;" "A Midnight Cry that Startled Ten Sleepers."

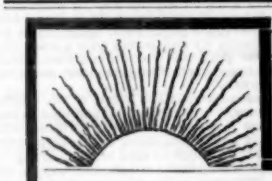
Waits River. — Rev. E. S. Cudworth, pastor, and family were well remembered at Christmas in the gift of a fine fur coat and other articles from Waits River, and a purse of money from East Orange. This charge is looking up. A spirit of conviction seems to prevail in Waits River, and sinners are seeking the Saviour. Four were received into full membership at the recent quarterly meeting, and others are coming on probation.

St. Johnsbury Centre. — New Year's Day was observed by a roll-call and social, the affair being every way a success. Pastor Clark and wife are active and earnest in their work here.

Williamstown. — Feb. 7, 7 were baptized and received on probation and 6 into full connection. Others would have been received but for the bad storm prevailing. Several others have also declared their purpose to lead a new life. Pastor Sherburne has devised a new scheme to raise missionary funds, the idea being to get something from every person. He has divided those from whom he wishes to secure contributions into the following groups: boys, 25; girls, 23; young men, 12; young ladies, 15; members and their wives, 80; families not all members, 40; widows, 14. This method evidently has in it the elements of unusual success, and may be worthy of imitation.

Conference. — The pastor of the church with which the coming Conference is to be held will issue the usual circular in due time. Meantime let it be noted that the presiding elders selected this as being among the most centrally located and accessible places, and as being the place which, all things considered, made the *best offer to the Conference* for entertainment on a paid basis; and also that the selection was made *in the interest of the Conference as a whole*, and *not* for any advantage which might accrue to the place. The general rate for both board and lodging will be $1 per day, but there will be a few places, a little farther out, where some can be entertained at a less rate per day. Full particulars will be issued later. The pastor will secure places for all, and will make assignments, this being done in conformity with established precedent. RETLAW.

Rev. Joseph Hamilton, presiding elder of St. Johnsbury District, writes: "I have held 29 of my fourth quarterly conferences. I find the work prospering. Notwithstanding the hard times, the churches are full of courage and try hard to pay all bills. The benevolences will be full as good as last year, and I think the missionary collections will be away beyond last year. Quite a number of charges are enjoying blessed revivals. *Barre* has just closed five weeks of revival meetings. Rev. W. R. Davenport was his own evangelist, and they report thirty-five conversions. Under the faithful and skillful management of the pastor, this church has had a year of great prosperity. All departments are carefully looked after by the pastor and kept at work. Mr. Davenport has a happy way of keeping his whole church at work. All at it and always at it is the surest way to secure success, and to build up a church."



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Maine Conference.

Portland District.

At *West End, Portland*, 8 were recently received in full and 4 on probation, and several others have been converted. The Sunday-school is increasing. The members are instructed in church polity by the "Discipline conference" and other methods. The League has raised more than $90.

At *Cornish* several have been converted, and 5 received on probation. The work is prospering.

Kezar Falls. — There is a good attendance upon social meetings and the Sunday-school, and the pastor is doing his best to hold the fort. Here is quite a large village with but one church, and so far as the field is concerned there is no better opportunity for enlargement on Portland District.

At *Berwick* the attendance upon church and Sunday-school requires better church accommodations. We expect a movement will be made in that direction in the near future.

As Easter Sabbath is too late for Sunday-school missionary day, we shall need to employ a Sabbath of an earlier date for that purpose. P.

Lewiston District.

Ministerial Association. — The Lewiston District Ministerial Association held its meeting at *Norway*, Feb. 8-10. The Methodist church in this place is to be congratulated on having one of the most beautiful houses of worship on the district. This result has been accomplished, notwithstanding the hard times, by the indomitable energy of the pastor, Rev. W. B. Eldridge, whose efforts were loyally seconded by his people. The church has been remodeled and beautified at a cost of nearly $2,000. On Monday evening Rev. Robert Lawton preached a very helpful sermon from Phil. 3: 12. Rev. I. A. Bean preached on Tuesday evening an earnest gospel sermon from Luke 19: 10 which made a good impression.

The regular business session began Tuesday morning after a devotional service led by M. K. Mabry. J. A. Corey called the meeting to order. R. A. Rich was chosen secretary *pro tem.* Mr. Rich read a good paper on "The Relation of the Pastor to the Sunday-school." T. P. Baker presented "The Minister's Self-appointed Course of Study" in a bright and scholarly essay, and was followed by M. K. Mabry, whose treatment of the subject was sharp, witty and helpful. Exceedingly interesting and thoughtful papers were read on the topic, "Sermon Preparation: The Ideal Method, My Usual Custom," by J. B. Howard and H. E. Dunnack.

Tuesday afternoon the following officers were elected: President, J. A. Corey; vice-president, I. A. Bean; secretary, A. Hamilton; treasurer, R. A. Rich; executive committee, W. F. Holmes, T. P. Baker, G. D. Holmes. Camp-meetings in general, and our Poland camp-meeting in particular, aroused an earnest and wide-awake discussion. D. B. Holt spoke on the general topic, and E. T. Adams read a practical paper on the same. G. D. Holmes and J. A. Corey treated the question of our Poland camp-meeting and offered suggestions as to how to make it more effective. W. M. Miles, one of the directors of the camp-meeting, also spoke. A. W. Waterhouse read a good paper, interspersed with earnest exhortation, on "The Sources and Methods of Spiritual Power for the Minister."

Wednesday morning, after devotional services, A. Hamilton presented a paper on "Evangelistic Services Outside of the Church." He was followed by C. H. Young, who advocated the purchase of a tent to be used for evangelistic services wherever it was needed. It was decided to have a tent capable of seating 300 persons with seats and fixtures costing at least $300. A committee, consisting of J. A. Corey, A. Hamilton, A. K. Bryant, I. A. Bean, and G. D. Holmes, were appointed to devise the ways and means for securing it. W. Bragg read a very suggestive essay on "Tracts: How Can the Minister Employ Them to Best Advantage?"

Votes of thanks were extended to the pastor and people of the church, and to the railroads. A resolution was adopted recommending that Poland Camp-meeting should not be held over the Sabbath; that cigars, tobacco in any form, or bottled drinks should not be sold on the ground; that a better adjustment of gate fees is advisable; that the singing should be conducted by those in full sympathy with the object in view.

In the afternoon A. K. Bryant spoke on "Pastoral Visiting: Use and Abuse." A profitable discussion followed. W. B. Eldridge spoke from his own experience on "The Minister and the Church Finances."

There were twenty-two ministers present during the session. The papers were carefully prepared and received thoughtful consideration; the discussions were animated, and many practical suggestions were made. The meeting was a decided success. A. HAMILTON, Sec.

Berlin, N. H. — Between fifty and sixty have started in the Christian life as a result of union meetings lately. This number includes backsliders reclaimed. The churches have been quickened. Rev. F. C. Potter, pastor.

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East Maine Conference.

Rockland District.

North Woolwich. — The revival continues with great power. Sixty have already begun the Christian life. Three generations are represented in one family: an aged lady, her son, and grandson. People attend the meetings from a distance of seven and eight miles.

Spruce Head. — A good revival has been enjoyed here. Twenty have been converted, the most of them men. Pastor Edgett has had some assistance from brother ministers, but no evangelistic help. Our church has been greatly encouraged and strengthened. Talk is even being made of building a parsonage.

Camden, encouraged by a diminished debt, is enjoying a good work of grace. About twenty have started in the Christian life and several have been baptized.

North Vassalboro is taking on courage and power. Twelve have been converted, and many others are deeply interested. Evangelist Jones was licensed as a local preacher.

Belfast rejoices in a work of grace. A larger measure of love prevails, and the church has been quickened in spiritual activity. Eight young people have been converted. The pastor has been assisted by Rev. H. I. Holt, of Morrill.

Searsport. — Dr. Fernald has had the help of Mrs. Fenderson, of Auburn. He reports good work done, souls saved, several reclaimed, the church quickened, and all happy.

Thomaston. — Eight have been received on probation, forty-seven attend class-meeting. A most successful Association and convention was recently held here. Union meetings are now in progress.

Troy and *Unity.* — Several conversions have occurred at Troy, but as yet none at Unity, although there is manifest a growth in grace.

Clinton. — This church is most certainly on the advance, and the day is not far distant when there will be the fruitage of a gracious awakening.

Dresden. — Good reports still come from this place. The south part of the charge has been graciously awakened, thirty having been converted. The *Mills* still sleeps. "Woe to them that are at ease in Zion."

Friendship rejoices in twelve or more good conversions.

Winslow's Mills is in the revival wave. Several marked conversions have occurred, and others are deeply interested. W. W. O.

Ministerial Association. — The winter session of the Rockland District Ministerial Association was held at *Thomaston*, Feb. 8 and 9. T. A. Tuttle preached a very able sermon Monday evening. After the opening exercises in the morning, with Presiding Elder Ogier in the chair, N. J. Jones started the discussion of "The Sexton and Ushers," which was followed by a general expression of opinion. "Sunday-school Organization" was very ably treated in a paper by T. S. Ross. N. R. Pearson showed some of the "Uses and Abuses of Sunday-school Helps." "Sunday-school Gradation" was well presented by C. L. Banghart. Many valuable points were brought out in the discussion of the whole Sunday-school question. "Superficial Religion" was creditably handled by D. B. Phelan. Mr. J. B. Williamson proved that he knew a good deal about the "Responsibility of the Official Member in Building up the Church Spiritually." C. W. Bradlee pointed out a goodly number of reasons why there was so small a proportion of men in the congregations of today. A good paper was presented by C. W. Lowell on "The Duties and Opportunities of the Class-leaders." It was evident that C. E. Petersen understood what "The Pastor's Wife" should be, and also her relations to her husband's charge. C. A. Plumer very clearly set forth "The Aim of Missions."

The evening session was occupied by Rev. E. M. Taylor, D. D., of Boston, in a missionary address.

A committee was appointed to investigate and report on the advisability of broadening the scope of the Association, and, if advisable, to draw up amendments to the by-laws.

The next session will be held at Washington. E. K. SMITH, Sec. *pro tem.*

Bucksport District.

Western Ministerial Association. — The winter session of Bucksport District Western Ministerial Association was held at *Brewer*, Feb. 8-10. Monday evening G. M. Bailey preached interestingly from Prov. 30: 33.

A warm, earnest praise service, led by D. S. Kerr, formed the prelude to Tuesday's session. Dr. Chase read a paper on "What Change should be Made in the Constitution of the Itinerant's Institute in Order to Make the Institute More Successful and in Harmony with the Discipline Appendix, ¶ 57?" The paper was much enjoyed by all. U. G. Lyons read a paper on "Missions and Other Church Benevolences: How to Make People Interested in Them," in which he presented some good thoughts.

The afternoon session was opened with an excellent sermon by W. A. McGraw, from Luke 19: 36-39. All the pastors then present were

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New York: EATON & MAINS.

called on and reported their charges. Each pastor thought he had the best charge in the district, which we consider a very cheering report. Prof. Chase reported the work at the Seminary, and Presiding Elder Norton spoke in behalf of the pastors not present and in behalf of the eastern section of the district. W. A. McGraw opened discussion on "Review of Moody's Idea of Sunday Evening Services."

A. G. Ray, chorister of the Baptist Church of Brewer, led the evening praise-service. A. J. Lockhart preached, from Gen. 47: 89, a grand sermon.

On Wednesday morning the praise-service was led by W. H. Maffit. A. J. Lockhart opened discussion on "Comment on 'Rules for a Preacher's Conduct.'" "How Our Association may be Made More Interesting and Beneficial," was taken up and discussed briefly. The Association then adjourned with the usual closing services.

The promptness of the brethren in volunteering for work, and the earnestness with which they entered into it, made this one of the most interesting and profitable meetings of the Association. One of the best features of the occasion, though not properly a part of the Association, was an inspiring and helpful lecture delivered on Wednesday evening by H. E. Foss, of Pine St. Church, Bangor.

The Association was invited to Eddington for its summer session. W. H. MAFFIT, Sec.

New England Conference.

South District.

West Quincy. — This charge has just closed a three weeks' series of meetings. A number of penitents were at the altar seeking pardon. A class of fifteen probationers is one of the happy results of the meetings, which, with a goodly number of reclaimed and quickened members, cannot help but strengthen the church spiritually as well as numerically. One of the new features of the present year is the class-meeting on Sabbath morning preceding the preaching. About $400 has been expended in painting and otherwise repairing the church property, which has added very materially to its appearance. The outlook is hopeful. Rev. A. A. Brown, pastor.

Uxbridge. — The fourth quarterly conference was held on the 18th. Rev. Arthur Dechman, the pastor, reported that 17 had joined the church by letter and 23 on probation during the year; one letter had been given and one person removed by death, making the net gain 38. There was a unanimous expression that Mr. Dechman be retained for another year.

Dedham. — The fourth quarterly conference was unanimous in the desire that no appointment be made to the charge by the Bishop at the ensuing session of Conference, the church desiring to retain the present supply, Rev. Ralph Newman, whose work in the church has been most acceptable and efficient. Under his preaching the congregation has steadily increased and a large number have connected themselves with the church by profession of faith and by letter.

Whitinsville. — The three churches of this place — Congregational, Presbyterian, and Methodist — closed a series of union meetings, Feb. 5, in the Methodist church. These meetings extended through three weeks, being held four days in each week with each church, beginning with the Congregational. Each pastor had charge of the meetings in his church, and the several pastors preached in turn. This series of meetings has been a new thing here. In the past, three union meetings have been held during the Week of Prayer each year, and some years there have been a few more, and many years ago all united under the lead of an evangelist, but never have they united as during the past three weeks. It is the habit of these pastors to meet each week for an hour of prayer and conference together, but during the meetings they met each day, when a public service was held. Rev. J. H. Tompson is the Methodist pastor.

Westboro. — At the fourth quarterly conference, Feb. 13, the pastor, Rev. Putnam Webber, reported an increased spiritual interest in the church, several conversions, 3 received on probation, and 4 by letter. Mr. Webber received a unanimous invitation to return for the fourth year. Sunday morning Presiding Elder Mansfield stated to the people that $500 would be needed, in addition to what had been already pledged, to meet the current expenses of the year, and before the elder pronounced the benediction the whole amount was raised. Union meetings with the Congregational and Baptist churches were held every night during the first three weeks in January, the pastors preaching in turn. Gospel temperance meetings are now being held, and more union evangelistic services are to follow. The Y. M. C. A., with its live general secretary, A. C. Eagleson, is doing a grand work among the young men. Thomas Maguire, in charge of the rescue work, is leading many of the drinking men into a better life.

North District.

Grace Church, Cambridge. — Rev. George A. Phinney, the pastor, preached last Sunday a strong, practical and fearless sermon upon George Washington. Coming to practical lessons for the day, he said: "I would refer to the necessity of repressing all tendencies to cause bitterness between the two great divisions ecclesiastical of the American household, Protestant and Romish. A house divided against itself shall fall. I say to our Romish friends — and they are not our enemies — correct your vices, reform your priesthood, evangelize the world. The policy of this nation must be harmonization of ecclesiastical forces within her borders. . . . The unworthy partisanship and vain love of dictation which has prompted the action in the United States Senate of late toward the Arbitration Treaty is unstatesmanlike, reactionary and deplorable. . . . Do we not need now and then a man in office who gets there because he is virtuous and talented rather than rich and ambitious? There are too many millionaires the last twenty years in the politics of the country. Elect men who are well developed at head and at heart as well. The average test of the statesman has been tongue rather than truth."

First Church, Somerville. — At the fourth quarterly conference of this church, held Feb. 22, the pastor, Rev. G. S. Butters, was unanimously invited to return for another year.

Saxonville. — Much of interest has transpired at the Methodist Church here during the last two months. Repairs and improvements have been made on the church edifice, costing about $800. In connection with the reopening Prof. Rishell of Boston University preached a very interesting and helpful sermon, Dec. 27. On Jan. 10 Bishop Mallalieu was present morning and evening, helping greatly. Special revival meetings have been held since Dec. 27, carried on almost entirely by the pastor and people. About twenty have manifested a desire to become Christians, and a majority of them give good evidence of conversion. The meetings have been characterized by the special manifestation of the presence and power of the Holy Ghost, and the church members have been greatly quickened and encouraged. At the fourth quarterly conference the pastor, Rev. J. Peterson, was unanimously invited to return for the third year.

Park Ave., West Somerville. — A continuous revival has been in progress since the Week of Prayer. There have been no special services, but the work has been carried on in the regular operations of the church. At every service there have been new seekers. Some forty-three have thus far publicly confessed Christ, and others are yet to come. Rev. Garrett Beekman, pastor.

East District.

Broadway, Lynn. — This church is wide-awake. In early December the Ladies' Aid Society raised a handsome sum in aid of church expenses and new parsonage furnishings. The Epworth League, under its energetic president, provided a successful entertainment in late January. Despite the hard times, it is thought that the church is coming out financially as well or better than last year. The Sunday-school, under its talented superintendent, is pushing on to new conquests. The Sunday evening preaching and chorus choir service, followed by an inquiry meeting, has won a notable victory in overcoming the stay-at-home tendency. Extra services which were to be held early in February have been postponed on account of the critical illness and death of the pastor's mother, which called him to Nashua, N. H. Plans are afoot, however, for holding the meetings soon. The pastor, Rev. E. H. Thrasher, is completing his third year.

Peabody. — On the occasion of the fourth quarterly conference a delightful reception was tendered the official members and their wives by the pastor and wife, Rev. and Mrs. C. H. Stackpole, at the parsonage. The quarterly reports show the church work to be steadily gaining in all directions. Mr. Stackpole receives a unanimous vote to be returned for the fourth year.

East Gloucester. — The series of revival services held in December and January in this church have been productive of much good. As a result of the meetings, during which the pastor was ably assisted by some of the neighboring pastors, several backsliders have been reclaimed, a goodly number have professed conversion and joined on probation, and the whole church has received a great spiritual uplift; and in proof that the good work still goes on, three persons professed conversion in the meetings on Sunday, Feb. 7. There seems to be an increasing interest in all departments of church work. The Junior League, under the supervision of the pastor's wife, now numbers 70 members — an increase of about 40 since Oct. 1. Rev. G. H. Rogers, pastor.

Marblehead. — The quarterly conference recently invited with great cordiality and utmost unanimity their pastor, Rev. Hugh Montgomery, to return for another year, pledging at the same time an increase in salary. The S bath evening congregations have overrun the church and made it necessary to hold service in one of the large halls of the town. Conversions are frequent.

Tapleyville, Danvers. — An encouraging revival interest has prevailed for some weeks in this church. The pastor, Rev. W. F. Lawford, in response to special effort for the salvation of the unsaved, found his church, and especially the Epworth League, heartily responsive. Seekers began to appear at the altar, and one Sunday night eleven men were at the altar seeking spiritual life. The pastor has been assisted by Miss Jennie McMeekin. During her stay fifty-six were at the altar. Of these thirty-three were young men from eighteen to thirty years old. As a result, the church will be greatly augmented and strengthened in its membership.

East District Ministers' Wives' Association. — An unusually fair day for the February meeting, and the remembrance of former hospitality, brought a large number of the Ministers' Wives' Association, on the afternoon of Feb. 2, to the pleasant Chelsea home of Mrs. Elwin Hitchcock. Mrs. Knowles presided. The meeting was opened with a familiar hymn, Mrs. Blackett reading the Scriptures and Mrs. Knight offering prayer. After a short business session the meeting adjourned to the enjoyment of the program prepared by Mrs. Durgin. The musical part consisted of three solos, well chosen and beautifully rendered by Miss Charlotte Hitchcock, daughter of the hostess, and of a fine piano selection by Mrs. Cassidy. Mrs. Clark, of Epworth House, had been invited to come and talk of her work, and the hearts of all were warmed with a renewed interest in the life and activities of the Settlement. Delicious refreshments were served during the social hour, which was made specially interesting by the presence of some who had never before attended. T.

If the system is fortified by Hood's Sarsaparilla, which makes rich, red blood, there is little danger of sickness.

West District.

Brookfield. — A very pleasant entertainment called a "War Night" was recently given. E. H. Stoddard, of East Brookfield, spoke on "The War and the Negro;" A. P. Goodell on "How I Became Acquainted with Clara Barton;" and E. D. Goodell on "The Sunny Side of Camp Life." Rev. J. R. Chaffee is pastor.

Chicopee Falls. — The committee appointed at the last quarterly conference to consider the matter of a new church building, has voted to build as soon as $7,500 can be raised. The present building is an old one, and the society feels greatly the need of one more modern and convenient. At the February communion service 9 were received on probation and 6 were baptized. At the close of a largely attended class-meeting, Feb. 5, the pastor, Rev. W. C. Townsend, was pleasantly surprised with a purse of $31.50 in honor of his birthday.

Monson. — A three weeks' evangelistic service commenced Jan. 24, Miss May Frost and Miss Fannie Simpson, of East Norwich, Conn., conducting the meetings. The church is being greatly quickened and souls are being saved. At one service 12 young men were at the altar. These meetings are a fitting culmination of the efforts which have resulted in the recent renovation of the church building. Rev. W. H. Marble is pastor.

North Brookfield. — The friends of Rev. Charles Nicklin, the pastor, gave him a surprise party a few evenings ago, leaving many tokens of esteem.

Springfield. — One of the most delightful features of the exercises attendant upon the reopening of Trinity, was the reception tendered to the Methodist ministers of the city and vicinity and their wives, in honor of Bishop Fowler, by Dr. and Mrs. William Rice at their hospitable home. A delightfully congenial company of about sixty were present, who enjoyed to the utmost the rare opportunity of greeting each other and the honored Bishop. Mrs. William North Rice, of Middletown, and Mrs. Charles F. Rice, of Cambridge, were present and assisted in receiving. An elaborate lunch was served by a caterer, and no effort was spared by Dr. and Mrs. Rice to make the occasion what it was — a real delight to the ministers and their wives. R.

This Opportunity Should Not Be Lost.

The world is filled with suffering people who can't seem to get well or find out what their trouble is. Such people oftentimes cannot afford the time or expense of a trip to the city, or the large fees charged by the best physicians. It is for just these people that Dr. Greene, of 34 Temple Place, Boston, Mass., who is without doubt the most successful specialist in curing diseases, makes the following offer. He invites you all to write him about your complaints, tell him how you feel, and he will answer your letter free of charge, explaining the meaning of every symptom, telling just what your trouble is and how to get cured. Write him immediately. It will doubtless result in your cure. (Advt.)

Church Register.

HERALD CALENDAR.

CONFERENCE.	PLACE.	TIME.	BISHOP.
New York,	Sing Sing, N. Y.	April 7	Merrill
New York East,	Brooklyn, N. Y.	" 7	Walden
New England,	Lowell, Mass.	" 7	Fowler
New Hampshire,	Manchester, N. H.,	" 7	Ninde
Maine,	Portland, Me.,	" 14	Mallalieu
N. E. Southern,	Manchester, Conn.	" 14	Newman
Troy,	Schenectady, N. Y.	" 21	Ninde
East Maine,	Calais, Me.	" 21	Mallalieu
Vermont,	Barre, Vt.	" 28	Walden
Central Circuit Pr. Mtg. at Marlboro,			March 2

EAST MAINE CONFERENCE. — Will all the pastors in the charges having no W. H. M. S., but where home missionary work is being done, please see that all such work is reported to me not later than April 1st? We are sure much work of this kind is being done in this Conference, of which the W. H. M. S. knows nothing. This will be a great help to the corresponding secretary.

Mrs. HERBERT E. FOSS, Cor. Sec. & Treas.
Bangor, Me.

Y. W. C. A. — The 31st annual meeting of the Boston Young Women's Christian Association will be held Monday, March 1, at 3.30 p. m., in the Berkeley St. Building.

EAST MAINE CONFERENCE. — Will all members, probationers and supplies, also all widows of deceased members who do not expect to be present at our Annual Conference, kindly notify me as soon as convenient? Will all ministers whose wives expect to accompany them give me notice? Will the presiding elders inform me of all supplies whose names are not now on our Minutes, and all candidates for admission for whom entertainment is expected? Will all who have made private arrangements for entertainment kindly furnish name and street of host for Conference Directory? No provision can be made for children.

Immediate attention to the above will greatly aid me in my work. A. S. LADD.
Calais, Maine.

TOBACCO WAS THE REAL CAUSE

But parents are sometimes to blame for a son's use of it. Old slaves can stop it as well by taking SURE-QUIT, the popular antidote chewing gum remedy for Tobacco habit. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

The Effect Magical.

The most distressing and obstinate Cough can be permanently cured by Adamson's Botanic Cough Balsam. Its effect on the throat and lungs is magical, and the thousands of testimonials from grateful friends, would convince the most skeptical. Sold by all Druggists.

W. H. M. S. — The Western Division of the North Boston District will hold their first quarterly meeting at Leominster, Thursday, March 4. Sessions at 10 and 1.30. An interesting program will be provided. Secretaries of auxiliaries on the district are requested to bring reports.

Basket lunch. Tea and coffee will be furnished by the ladies. MRS. ANNIE M. BAIRD, Dist. Sec.

ALUMNI OHIO WESLEYAN. — The New England Alumni Association of Ohio Wesleyan University will hold its annual reunion and banquet at Hotel Bellevue, 17 Beacon St., Boston, Thursday evening, Feb. 25. Social in the parlors of the hotel from 7 to 8.30. Dinner at 8.30, at $1 per plate. Please notify the secretary of your intention to be present. S. W. BELL, Sec.

72 Mt. Vernon St., Boston.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

EAST MAINE CONFERENCE STANDING COMMITTEES FOR 1897.

PUBLIC WORSHIP — A. S. Ladd, H. W. Norton.

BENEVOLENT CLAIMS — F. E. White, I. H. W. Wharff, G. E Edgett.

BIBLE CAUSE — U. G. Lyons, S. M. Small, W. H. Dunnack.

BOOK CONCERN AND CHURCH LITERATURE — S. A. Bender, C. H. Johonnett, J. T. Crosby.

CHURCH EXTENSION — J. M. Frost, John Tinling, W. A. Meservey.

CLAIMS, CLAIMANTS AND STEWARDS — G. B. Chadwick, D. H. Tribou, J. T. Crosby, S. L. Hanscom, J. D. Payson.

EDUCATION — S. L. Hanscom, A. F. Chase, F. W. Towle.

EPWORTH LEAGUE — C. C. Whidden, N. B. Pearson, Robert Sutcliffe.

FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY — T. J. Wright, M. H. Sipprelle, A. E. Russell.

MEMOIRS — J. W. Day, G. G. Winslow, A. S. Ladd.

MISSIONS — H. W. Norton, W. W. Ogier, E. H. Boynton.

SABBATH OBSERVANCE — J. H. Irvine, J. P. Simonton, I. H. Lidstone.

SUNDAY-SCHOOLS — D. B. Dow, W. H. Fowlesland, M. F. Bridgham.

TEMPERANCE — J. T. Richardson, D. B. Phelan, A. E. Luce.

RESOLUTIONS — W. L. Brown, J. E. Lombard, C. L. Banghart.

CONFERENCE RELATION — C. A. Plumer, A. F. Chase, H. E. Foss, T. F. Jones, T. S. Ross.

GENERAL QUALIFICATIONS OF CANDIDATES FOR THE MINISTRY — D. H. Tribou, C. W. Bradlee, E. A. Carter, C. L. Banghart, J. F. Haley, A. S. Ladd, D. B. Phelan, J. M. Frost, I. H. W. Wharff.

RAILROAD SECRETARY — I. H. W. Wharff.

SEMI-CENTENNIAL SERVICE (Special Committee) — S. L. Hanscom, J. T. Crosby, D. H. Tribou.

H. W. NORTON,
W. W. OGIER,
Z. H. BOYNTON.

A Woman's Experience in Making Money.

Every man dislikes to see a woman (especially his wife) with coarse, red hands. But as every family cannot afford a servant, the housewife or her daughters are compelled to wash dishes at least three times a day, and then it is impossible to keep the hands nice and white. This unpleasantness has at last been overcome by a concern in Pennsylvania, who are manufacturing a patent dish washer which is meeting with ready sale. It is a tip-top household article and every woman that sees it work immediately orders one. I am the wife of a farmer and have been selling dish washers for this firm for some time. I had no trouble in making $25 a week and at the same time attend to my house work. I am inexperienced in selling goods, but think that any one with experience can make at least $150 a month. If you want to go to work write Dept. 4 of the Iron City Dish Washer Co., Sta. A, Pittsburg, Pa., and they will send full particulars. A FARMER'S WIFE.

METHODIST SUNDAY-SCHOOL WORKERS' UNION. — The second regular meeting of the Methodist S. S. Workers' Union will be held at People's Temple, Columbus Ave., on Monday evening, March 8, at 8 o'clock. Social hour from 5 to 6. Supper will be served at 6; program at 7. Rev. C. H. Spalding, district secretary of the Baptist Publication Society, and Bishop R. S. Foster have been invited to address the Union. A symposium on "What Does the Superintendent Need from the Pastor?" and "What Does the Pastor Need from the Superintendent?" will form a part of the program, and a question-box will be conducted by Rev. G. H. Clarke. Membership certificates can be obtained of the treasurer, A. E. Dennis, at this meeting.

SARAH E. REACH, Sec.

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Soft, White Hands, Shapely Nails, Luxuriant Hair with Clean, Wholesome Scalp, produced by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath and nursery. The only preventive of inflammation and clogging of the PORES

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SOAP is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.

"How to Purify and Beautify the Skin, Scalp, and Hair," free

BABY HUMORS Itching and Scaly, instantly relieved by CUTICURA REMEDIES.

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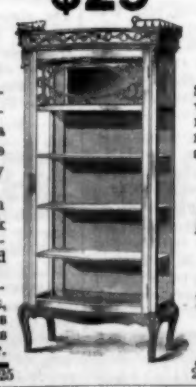
Why Not have your antique and decorated china where it will be a source of daily enjoyment?

Not every day can a high finished quartered oak China Closet of the following description be obtained for $25.

This is not a square showcase, but has the swell front, bent glass door and glass ends. The upper section has 10 x 20 French plate mirror.



Size, 72 in. high and 31 in. wide. This is but one of the many specialties which our new catalogue illustrates — send for it.

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16-26 CORNHILL.

Every wish of the home furnisher may be gratified by our immense showing of household requisites.

Our Book Table.

Pennsylvania: Colony and Commonwealth. By Sidney George Fisher. Philadelphia: Henry T. Coates. Price, $1.50.

Pennsylvania, one of the great States of the Union, has a diversified and instructive history. Its population was derived from many sources — Dutch, German, Swedish, English, Welsh, Scotch-Irish. Many faiths early came to contend on its soil — Quaker, Episcopalian, Tunker, Mennonite, Lutheran, Reformed, Schwenkfelder and Presbyterian. In a former work the author has studied these national and religious types separately, while in the current volume he gives a view of the general movement of the population, showing the evolution of the magnificent commonwealth from the primal chaos. Pennsylvania not only received many nationalities, but they came in chunks, which were hard to dissolve in the stream of American life. The history is instructive as showing the power of a democracy to bring into harmony, or to melt into a common life, these diversities.

Mr. Fisher has given us an admirable popular history of the great Quaker commonwealth. His style is clear, easy, yet strong, and the material is manipulated and organized with skill. He is master of his subject, and has contrived to present impressively the great features of the history. Pennsylvania was a Quaker settlement, and for seventy years was ruled by the Penns and their followers, when the non-Quaker elements obtained control. The Indian wars and the seven years' war tended to give unity to the non-Quaker elements. Men who bear arms together soon come to appreciate and like each other. The author does not fail to note the important services of the Quakers in developing and establishing civil liberty.

The Celestial Summons. By Rev. Angelo Canoll. Edited by Homer Eaton, D. D. New York: Eaton & Mains. Price, $1.50.

This is a very neat little volume, containing twelve of Mr. Canoll's choicest sermons. In these discourses he treats the great themes of the Gospel in a fresh and suggestive way. The first sermon gives title to the volume. Then follow: "Christ the World Leader," "Nature's Interpretation of Immortality," "The Star of Bethlehem," "Christ's Sovereignty over the Human Heart," "A Religion for All Time," and "The Millennial Call." They are delightful discourses. The author possessed unusual religious fervor and eloquence, kindling as well as enlightening the people who heard. To the eloquence of Robertson he joined the vehemence of Robert Hall or Whitefield. He is one of the few impassioned preachers whose sermons maintain their reputation in print. The style is at once chaste and animated; the thought is clear, elevated and impressive; the course of the argument is direct and moves rapidly to the goal. The introduction was prepared by the late Rev. R. H. Howard, D. D. It was one of the last pieces of work he did. It is biographic and appreciative.

The Epistles of Paul the Apostle. By Geo. G. Findlay, B. A. New York: Wilbur B. Ketcham. Price, $1.50.

We have here a learned book, but the learning is given in its results rather than its processes. Every page gives evidence of care, insight and accuracy. The author sketches with labor and neatness the origin and contents of the Epistles. Though brought from many fields, the information has pertinency, clearness and spirit; it is at once condensed and accessible. Of the many books on the Epistles, this is one of the best. Much truth is given in little space.

The Guiding Hand; or, Providential Direction. By H. L. Hastings. Boston: H. L. Hastings. Price, $1.

This volume contains a large collection of incidents bearing on providential direction. The editor believes in providence as revealed in the ordinary course of the Christian life. Though he rejects pious frauds and lying wonders, he deems it proper to give to the religious public authentic instances of God's gracious dealings with His children. Of these winnowed anecdotes the book contains a large store.

The Complete Bachelor: Manners for Men. By the Author of the "As Seen by Him" papers. New York: D. Appleton & Co. Price, $1.25.

In this volume the author details the course of conduct suitable to be pursued by a single gentleman. He writes for the meridian of New York, dealing with the various incidents and forms of society. It is a study of the bachelor in public. The proper dress, toilet, and care of clothing are described. The author writes out of much experience and with full knowledge.

Poems, Pastoral and Psalm. By Benjamin Copeland. New York: Eaton & Mains. Price, 75 cents.

This volume contains the strains of a true poet. He feels the strong touch of nature. The gentler things, like the flowers, are also touched with grace and spirit. Following the pastorals are hymns to the Father and to the Son. Mr. Copeland is an occasional contributor to our columns.

The Star Sapphire. By Mabel Collins. Boston: Roberts Brothers. Price, $1.50.

With its delicate binding, fair page and open type, this is one of the most attractive books of the season. To read it is a luxury. The excellence is not all in the make-up; the author has a fresh and neat style, and puts together the tale with much skill. The scene is laid in various parts of England. The story turns around the case of a bright and cultivated woman affected by hereditary dipsomania.

Sabbath-Day Journeys: A Study of the Thirty-third Chapter of Numbers. By Rev. W. J. Harsha, D. D. New York: Fleming H. Revell Co. Price, $1.

This little manual is a commentary or exposition of the itinerary in the desert. It is a dry fragment for the interpreter and modern reader; but as every part of the Bible has its value for the earnest student, the author brings out many points of interest along this desert path. The exposition is accompanied with brief practical suggestions.

Ideal Young Men and Women. Addresses. By David Gregg, D. D. New York: E. B. Treat. Price, 50 cents.

This volume contains three addresses: "The Young Woman's Concept of an Ideal Young Man;" "The Young Man's Concept of an Ideal Young Woman;" and "The Ideal Letter-Writer." The author graphically portrays the ideal young man and woman, giving sense and solidity, material qualities and moral worth, adapted to live in this world and fit for the next. His ideal people are sensible persons, devoted to duty, capable of permanent attachments, and of making happy homes and useful lives. The book is a good one to put in the hands of the young. Those who follow its teachings can hardly fail to make life a success.

Mother Cobb; or, Sixty Years' Walk with God. By Mary Weems Chapman. Chicago: T. B. Arnold. Price, 75 cents.

A precious book — one strain of devotion from cover to cover. Her life was a constant flame which inspired and helped many about her. Born in Litchfield, Conn., Feb. 13, 1793, reared in the Puritan faith, she removed with her family to Cazenovia where she became acquainted with the Methodists, soon after joining them and entering into the enjoyment of perfect love. The family moved later to Illinois, where she labored unceasingly in the vineyard of the Lord, visiting from house to house, leading class and witnessing in the social prayer services. Living in the world, she was not of it; she maintained an unfaltering course for sixty years, respected and loved by all who knew her. Though dead, her life will continue to speak through this book.

Three Boys in the Wild North Land. By Egerton Ryerson Young. With Twenty full illustrations. New York: Eaton & Mains. Price, $1.25.

This volume contains an account of hunting and fishing adventures by three lads on the Nelson River, west of Hudson's Bay. Bear, moose, deer and Indians are the main land dwellers, with a great variety of fish that swim in the waters, and several kinds of birds that sail in the air. The adventures are mostly with the bears, deer and Indians. Some of them are amusing, others thrilling. The story of this delightful summer is well told; and while the book will afford entertainment for the young, it also contains graphic descriptions of the remarkable scenery of the region and of the animal and human life abounding there.

Tom Sawyer Abroad, and Other Stories. By Mark Twain. New York: Harper & Brothers. Price, $1.75.

This is another instalment of the new edition of Mark Twain's works. The volume contains a dozen or fifteen stories in the author's usual happy and sportive vein. The first, which gives title to the whole, fills one-fourth of the space. The others, though briefer, present the same rich quality. They afford happy instances of the author's humor and good sense. The humor of Mark Twain is not the effervescence of mere wit; a residuum of good sense remains after the ebullition has passed away.

Appointed Paths. By Annie Stevens Perkins. Boston: James H. Earle. Price, $1.25.

This is a story, but a story in which is embedded a lesson for the conduct of life. The author is optimistic, suggestive and helpful. Young people will read the book for the pleasure it affords, and will not forget the helpful suggestions for molding life on the plan of the Creator. It is bound in silk with illuminated covers.

Forty Dollars and the Boots; or, Shall We Not Abolish our Apostles' Creed? By Theodore S. Fay. Hartford: The Student Publishing Company. Price, $1.50.

Though advanced to near ninety, the author writes with freshness, clearness and vigor. The pages were read to a company of unbelievers on board an Atlantic steamer. It gives an appreciative view of the Apostles' Creed. It is apologetic, designed to refute Prof. Harnack's attack on that venerable confession in the *Atlantic Monthly*. Strauss and Darwin come in for a share of attention. The clearness of the author's statements and reasonings has aided many a puzzled brain, and will be of further aid in book form.

Magazines.

— The *Review of Reviews* for February is a characteristically valuable and useful number. The space devoted to "The Progress of the World" is unusually full and comprehensive. Our readers will be especially interested in the several sketches of General Francis Walker with discriminating tributes. (Review of Reviews: New York.)

— *McClure's* for February is especially rich in contributions and illustrations; it might have been called a Washington number, so full is it of the "Father of his Country." Other contributions are: "The Making of the Bible," by H. J. W. Dam; and "A New Rhythmic Version of the Psalms," by Clifton Harby Levy. (S. S. McClure Co.: New York.)

— A striking article of timely interest in the *Methodist Magazine and Review* for February, is one of sixteen pages on the Armenian persecutions in Constantinople, with graphic illustrations of the recent massacres and portrait of the British Cabinet, containing picture of Lord Salisbury and sixteen other members of the Government, the British fleet in Turkish waters, etc. "Prison Reform," by Rev. Dr. Lathern; the recently-discovered "Tablets of Tel-el-Amarna," by Rev. G. F. Salton, Ph. B.; and "Missions: the Politics of God," will all be read with interest. A feature of this magazine is its up-to-date character, especially in recent science. (Toronto: William Briggs.)

— In the varied contents of the February number of the *Contemporary Review* are one or two papers that are likely to attract attention and excite comment beyond the limited circle of European diplomacy for which apparently they were specially intended. The distinguished journalist, Henry Norman, descants on the relation at present subsisting between Russia and England in a strain fitted and perhaps intended to create alarm in England; showing how the wily and unfathomable Muscovite is outwitting English diplomatists by playing fast and loose with all the amenities and obligations of international friendship. He sees this superior statecraft of Russia in all treatment of the Eastern Question — in the near east, the middle east, and the far east. Along all her frontier Russia is only waiting for the opportune moment, according to this nervous and vigilant Russophobist. Very similar in tone and treatment is the second article, which is anonymous, on the "Secret History of the Russo-Chinese Treaty." It is marvelous to what an extent the masterly policy of Prince Lebanoff stirred the jealous sensibilities of England. On the poet Coventry Patmore, of whom he speaks as "that arrogantly gentle soul, half prophet, half vulture, who had never bent to an opponent nor failed to kindle to a friend," Edmund Gosse writes with a true and tender appreciation. Professional philanthropists and friends of the poor generally will find much food for reflection in E. S. Ledgett's article on "Poor Law Children." Sir R. K. Wilson hesitates not to answer his question, "Shall We Invite the Russians to Constantinople?" in the affirmative. The paper of Canon MacColl, on "The Mussulmans of India and the Sultan," is an attempt to obviate England's most obstinate difficulty in dealing with the Turkish Question. (Leonard Scott Publication Company: 112 Wall Street, New York.)

— The first article in the *Nineteenth Century*, by Captain Lord Charles Beresford, is an attempt to stir up the British Government to a better preparation for war. In his paper on "The Plague in India" Dr. Montagu Lubbock gives an interesting history of periodic pestilence and its ravages. J. Horace Round writes controversially about "The Elizabethan Religion." Sir Joshua Fitch, LL. D., writing on "The London University Problem," argues that "the largest city in the world ought to possess an organized university of its own." Other interesting articles are: "The True Nature of Falsetto," by E. Davidson Palmer; "Law and the Laundry," by three ladies; an interesting account of recent science, by Prince Kropotkin; "Gibbon's Life and Letters;" "Individualists and Socialists;" "Nurses *a la Mode*." (Leonard Scott Publication Company: 112 Wall St., New York.)

— The *Expositor*, after a somewhat lengthy and successful career in England, now enters the broad field of American theological literature for the first time. The list of learned and ably written articles with which it makes its first appearance in this country is sure to obtain for it the warmest of welcomes. Both the English and American editors are well known men and offer ample guarantee for the excellence of the magazine's contents. Dr. Chadwick, Bishop of Derry, opens his criticism on the "Mind of the Master" with the sentence: "This is a superficially attractive and a deeply disappointing book." "Christ's Attitude to His own Death," by Dr. Fairbairn, of Mansfield College, Oxford, is scholarly and suggestive, as might have been expected. So is the paper of Dr. Agar Beet on "Christian Perfection." "Notes on Obscure Passages of the Prophets," by Prof. Cheyne, repays perusal. (Dodd, Mead & Co.: New York.)

Out of sorts —no wonder. Think of the condition of those women who have to wash clothes and clean house in the old-fashioned way. They're tired, vexed, discouraged, out of sorts, with aching backs and hearts—out of their wits, too. Why not use Pearline? That's what every woman who values health and strength is coming to. And coming to it faster than ever. Every day, Pearline's fame grows and its patrons increase in number. 481

Millions NOW use Pearline

"ALL TIRED OUT."

Revelation for Women who are Weak, Nervous, Discouraged.

Dr. Greene's Nervura Always Gives Health, Strength and Vigor.

If there is any person who deserves pity it is the woman who, with all her work to do, suffers from ill health, female weakness and nervous prostration. She feels weak, tired and dragged out, her nerves are weak and unstrung, she suffers tortures with headaches, backache, unnatural discharges, does not eat or sleep well and wakes mornings as tired as when she goes to sleep. She feels like crying without cause and is blue, discouraged and altogether miserable.

Such sufferers can be easily cured by using Dr. Greene's Nervura blood and nerve remedy. It is the greatest restorative and health-giver womankind has ever known. Especially should it be used now, in the spring, when a spring medicine is necessary for everybody.

Mrs. S. Taylor, residing at 251 West Seventh St., New York city, writes: "I was sick for years with female weakness, general debility, nervousness, sleeplessness, coldness of feet and limbs and suppression of the menses. I was unable to attend to my household duties, and, in fact, was good for nothing. I began to use Dr. Greene's Nervura blood and nerve remedy. I

commenced at once to get better and in a short time was entirely cured of every one of my troubles. My female weaknesses were perfectly cured and my menses returned. My nervousness, sleeplessness, coldness and other trouble all left me and my health was perfect. Today I am a different woman, thanks to Dr. Greene's Nervura blood and nerve remedy. It is a wonderful medicine. I strongly advise every woman to use it." Dr. Greene's Cathartic Pills are the perfect pills for biliousness and constipation. Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing diseases, can be consulted free, personally or by letter.

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Obituaries.

Carr. — Lucy S. Carr, M. D., after a brief illness, passed away, Dec. 21, 1896, at Brockton, Mass. She was born in West Thompson, Conn., July 19, 1846.

Mrs. Carr's father, Rev. Geo. W. Stearns, M. D., at that time was preaching under the auspices of the New England Southern Conference, of which he is still an honored member. Owing to the impairment of his voice he was obliged to give up preaching. He afterwards adopted the profession of medicine, which he followed until increased infirmities forced him to cease active work. It was from her father's profession that Dr. Carr obtained her love for the practice of medicine. She was married in New Bedford, Nov. 19, 1868, to Lewis K. Carr, who, with a daughter, Mary S. Carr, survives to mourn his loss.

Several years ago, Mr. Carr's health failing, his wife with rare courage and devotion began the study of medicine, graduating in due time from Boston University. She had at the time of her death an extensive practice in this city.

She was converted in January, 1866, and joined the County St. M. E. Church, New Bedford, during the pastorate of Rev. Richard Humphries. Her membership was transferred to the Central M. E. Church, Brockton, in 1885. She was a genuine Christian. Her life was full of usefulness. She was active in all Christian and reformatory work; but above all she was a womanly woman. Her bright, sunny face was welcome not only in the sick-room, but in all social gatherings. Her unselfish regard for others doubtless led her to overtax her rather frail body and made her an easy victim for the disease which attacked her. She has left behind her an honored name, and many rise up to call her blessed. C. M. MELDEN.

More. — At thirty-five years of age, Mrs. Jennie Beckwith More, of Springfield, Mass., entered into heavenly rest Feb. 7, 1897. Her husband, Charles T. More, died two years since, and there are four orphaned children.

Sad is the situation of these bereaved ones, but kind relatives will tenderly care for them, and the Judge of the widow will not fail to prove Himself the God of the orphan. Under the guidance of the mother, the two boys are already enfolded in the church, and the girls, in due time, will also be gathered in. The home will still be maintained, and the mother's place tenderly filled in part by her sister, Mrs. Randall, while W. W. More, George More and Mrs. W. R. Price, nearest kindred on the father's side, will do what they can to fill his place.

Mrs. More was one of the brightest and bravest of Christian women. Gifted with artistic talents, she yet was practical, a loving wife, and quite absorbed with devotion to her children. In spite, however, of family cares she was active in Trinity Church, and had been an efficient teacher in the Sabbath-school.

She hoped for recovery when others had lost hope, but before the end came was fully expecting it and ready to go. Very precious was her Lord, and His grace so abundant that she could calmly bid adieu to her dear ones, and plan for a simple funeral. A noble woman, who fought her battle so well that at death she must surely have received a crown of life.

HENRY TUCKLEY.

Fisk. — Rev. Franklin Fisk was born in Framingham, Mass., June 21, 1814, and died in Auburndale, Mass., Dec. 10, 1896.

We find in a sketch of his life the following early religious impressions: "I recall the first time I went to a Methodist meeting. I was six years of age, and had from my earliest remembrance attended the Calvinistic church, but never had the preacher excited my particular attention. I had supposed his business was to stand up and read what was written, but did not think it had reference to the needs of the hearers. Now my attention was attracted by the manner and earnestness of the speaker. He seemed to have a message for the people in which he himself was interested. He *talked* to them. Some of his talk I understood. What I understood I remembered and often told in subsequent days as something wonderful. I never before regarded a human being with that degree of reverence that I did this Methodist preacher. I felt that what he said was true, that he manifested a love to all to whom he spoke, that he seemed anxious to do them good, and that if I lived to be a man it would be my delight to engage in the same work. These impressions were abiding."

He was converted during a revival in Wesleyan Academy, Wilbraham, Mass., in 1834. Realizing a call to preach the Gospel, he joined the New England Conference of the Methodist Episcopal Church in 1836. His appointed fields of labor were South Wellfleet, Fairhaven, Yarmouthport, Watertown, Stoughton, and Cumberland, R. I.

His health failed after seven years, through his neglect of the rule of the Discipline which requires the preacher not to preach too loud. After the severe trial of two years' retirement from active service while in his young manhood, he again entered the field and faithfully served the following churches: Norwich Falls, Conn., Warehouse Point, Conn., Stafford, Conn., Marlboro and Harvard, Southampton, Pelham, Three Rivers, West Brookfield, Jenksville and Ludlow, Chester Factories, Hardwick, Lunenburg and New England Village.

After thirty years' service, in hard fields for the most part, his bodily strength suffered a sudden and permanent collapse. From 1867 to 1897 he was enrolled as a superannuate. Although disabled, he was by no means inactive. Evincing an ever-deepening interest in the prosperity of the church, he was always present in the social meetings of the local society and a frequent attendant upon the great ecclesiastical gatherings of his own denomination.

Aside from his health requiring the utmost dietary caution, his last thirty years may be regarded as an ideal old age. The wife of his youth, a woman eminently fitted for helpfulness in the church and her home, walked by his side most of these years, and his children, having all become children of God through faith in His Son, were filling places of honor and usefulness in the Christian education of the youth of the church and the country. He was always cheerful and optimistic, and contented with all the allotments of Providence. This was because of an unshaken faith in the Word of God.

As a preacher he was not vehement, impassioned and sensational, but thoughtful and didactic. As a pastor he was diligent, prudent and painstaking in the care of the twenty-one churches which enjoyed his labors. To such as he, who toil in obscure places, with scanty earthly remuneration, Methodism owes much more in the aggregate than she does to the few star preachers who shed their light upon a continent and receive an ample reward. Such have their place in the divine plan, as do their humble brethren.

Death came to him as no surprise after two months of painful illness. His end was peaceful. He sleeps the sleep of the just. "To depart and be with Christ is very far better."

DANIEL STEELE.

Nichols. — Lafayette Nichols was born in North Kingston, R. I., July 8, 1824, and died in Fall River, Mass., Dec. 27, 1896.

At eleven years of age Mr. Nichols came to Fall River, and for sixty years was closely identified with its business and religious interests. He was for many years a prominent merchant, first as a member of the firm of Flint, Grant & Co., and later conducting a large furniture business on his own account. He was well known in Cottage City, where a branch establishment was carried on, and where he with his family spent every summer.

Mr. Nichols was prominent in the work of the Methodist Church of Fall River for half a century. In early life he connected himself with the First M. E. Church, and when in 1850, under the pastorate of Rev. Daniel Wise, D. D., the St. Paul's M. E. Church was organized, he, with others, became a charter member. He retained his membership with St. Paul's until his death. He was a member of the board of trustees, had been superintendent of the Sunday-school and class-leader, and for a number of years past had conducted a most successful Bible class of more than thirty members. He was deeply interested in all the work of the church.

Mr. Nichols leaves a wife, with whom he had walked in happy wedded life for more than fifty-one years, three daughters and a son. The funeral services were conducted by his pastor, assisted by Rev. M. J. Talbot, D. D., a former pastor of St. Paul's and a life-long friend of the family. A. J. COULTAS.

Faunce. — Mrs. Charlotte T. Faunce died at Oxford, Me., Jan. 20, 1897. She was born Feb. 6, 1813, and was the daughter of Ephraim and Sally Washburn.

In 1832 she married Samuel Chadbourne, who died in the army during the late civil war. Seven children were born to them, six of whom still survive — Alonzo, of Worcester, Mass.; John, of Oxford, Me.; Freeman, of Pittsfield, Me.; Mrs. George Walker, of Portland, Me.; Mrs. Geo. H. Jones, and Mrs. Leander Wardwell, of Oxford, Me. In 1879 she married Sethage Faunce, a prominent member of the M. E. Church in Oxford, Me., who died in the autumn of 1893.

Mrs. Faunce was a woman of beautiful disposition and rare piety. At the age of sixteen she was converted, and united with the M. E. Church at Minot, continuing her relation there until her decease — a period of sixty-eight years. Nearly fifty years ago she received a great and special blessing from the Lord, which in later life she was pleased to call the baptism of the Holy Ghost. For the space of twenty-four hours, during which time the process of subduing, and sanctifying, and infilling of the Holy Spirit was going on, her bodily strength was taken from her, leaving her entirely prostrate, while at the same time unspeakable glory filled her soul. And for well-nigh half a century the indwelling and abiding presence of the Comforter was her joy and strength. She loved the class-meeting and to hear the preaching of the Word; but to go alone into her room with her Bible and her God was to her the season of all seasons. For many years she richly enjoyed attending the Christian Alliance meetings at Old Orchard, Me. Her whole life was spent in seeking and doing good. The sick and poor she always remembered and dispensed freely to all of her abundance of loving thoughts and words.

Her sickness was of a few hours' duration and intensely severe — so severe that she expressed a fear that she might sin through impatience before the Lord delivered her. But no word of murmur escaped her lips. Her mind was clear to the last. She spoke to all who appeared at her bedside about their salvation, and gave repeated testimony to the precious presence of her Saviour and her assurance that all was well. Her end was peace and triumph.

The funeral services were held at the home of her daughter, Mrs. George H. Jones, with whom she had lived for the past three years, and from whom she received every attention and care that duty and affection could render. The services were conducted by the writer, assisted, by request, by Rev. A. Varley, pastor of the Congregational Church. Her sons and daughters were all present, together with many sorrowing friends. The loved ones laid her away to rest in the hope of a happy meeting by and by. "Blessed are the dead which die in the Lord."

J. B. HOWARD.

Bean. — Rev. J. Mowry Bean was born Nov. 18, 1833, in Salisbury, N. H., and died in Raymond, N. H., Jan. 24, 1897.

He was the seventh son of John and Nancy Bean, and being a child of special promise they dedicated him to the service of God and gave him the name of the circuit preacher, James Mowry. At an early date the lad developed a love for music, and became while a young man quite a successful teacher of vocal music. In 1851-'52, under the pastorate of Rev. J. G. Johnson, he was converted, and with two brothers and two sisters was baptized and united with the Methodist Episcopal Church.

In 1861 he commenced a course in theology at the Concord Biblical Institute, and in 1864 united with the New Hampshire Conference, in which he has spent thirty-two years of patient, faithful service and has in many charges been privileged to gather fruit unto life eternal. Perhaps in no place has his service been more honestly appreciated than in Raymond, where he died after two weeks of severe suffering, bearing testimony to the assurance of faith and to a perfect readiness to depart.

He was a good and useful minister of the New Testament religion, and had great concern lest the so-called new theology with its many forms of utterance should weaken the work of the church in saving the world. Thoroughly conscientious, he thought he ought to do many things against the liquor traffic, and this also he did in many places as God gave him opportunity. He left to his widow and two daughters the legacy of a good name among men.

A score of his brethren joined in paying tribute to his memory. The funeral services at Raymond and Penacook were under the direction of the presiding elder of Dover District. Rev. S. E. Quimby read the committal service as he was laid away in the cemetery at Penacook to wait for the last morning to dawn on the risen from among the dead. G. W. N.

Hamilton. — Edward W. Hamilton died in Chebeague, Me., Oct. 30, 1896, aged 56 years and 11 months.

Mr. Hamilton was converted at the age of twenty-one, and in due time united with the Methodist Episcopal Church. He was largely useful, for his talent was varied and he could do many things well. He was an intelligent and safe counselor, kind and sympathetic in administering help and comfort to the needy. He deeply felt the responsibility and appreciated the privileges of church membership. He had been chorister, trustee, class leader, steward and superintendent of the Sunday-school, holding several of these offices at the same time.

The last year of Mr. Hamilton's life was by far the best. During the great awakening at Chebeague he received, with scores of others, a profound spiritual uplift. Since then his experience has been positive, full and joyous.

It was a benediction to visit him during his last sickness, which lasted several months. Not only was he resigned and submissive, but he was triumphant and exultant. He shouted God's praises as long as he could speak, and when speech failed whispers accompanied with a wave of the hand showed his joy. It is true now, as in the days of Wesley, that "our people die well." A. C. TRAFTON.

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Review of the Week.

Tuesday, February 16.

— The Greeks make a landing in Crete.

— William Lampson, of Leroy, N. Y., leaves nearly $1,000,000 to Yale University.

— An Anti-cigarette bill passes the Alabama Legislature.

— The Arbitration Treaty sidetracked in the Senate; Morgan's resolution abrogating the Bulwer treaty taken up; the House passes the Sundry Civil bill appropriating $50,000,000.

Wednesday, February 17.

— Bryant Park, New York city, designated as the site of the new $2,500,000 library building of New York city.

— Mr. Chandler speaks in the Senate against the single gold standard; the Indian appropriation bill discussed.

— Dr. Arthur Duestrow, the millionaire, convicted of murdering his wife and child, hanged in St. Louis.

— The Greek flag flying on the soil of Crete.

— The blockading fleet off Charleston engages in target practice.

— Hon. Cecil Rhodes examined before the Parliamentary Commission.

Thursday, February 18.

— The policy of the Powers with reference to Crete still undecided.

— The Hawaiian Attorney General coming to this country with proposals for annexation.

— Woman suffrage defeated in Nevada.

— Three hundred armed Texans start for Cuba.

— The Immigration bill passes the Senate by a vote of 34 to 31.

— The National Congress of Mothers opens in Washington.

— Death, in Washington, of Gen. Alfred Pleasonton, the famous cavalry leader of the Civil War.

— Hon. John I. Baker dies at Beverly.

Friday, February 19.

— Reported massacre of 2,000 Musselmans in Crete.

— The Secretary of the Navy reviews Admiral Bunce's squadron off Charleston.

— The General Deficiency bill reported in the House; it carries appropriations aggregating $8,438,937.

— The Naval Steel board abolished; its duties transferred to the bureaus of Steam Engineering and Construction.

— Defeat of woman suffrage in the Massachusetts House by a vote of 53 to 86; in Oklahoma, also, by a vote of 11 to 13.

— A report that Dr. Zertucha, the betrayer of Gen. Maceo, has been assassinated.

— W. W. Astor bitterly assailed in Parliament by John Burns.

— The Spanish Government promises to release Julio Sanguilly, an American citizen, sentenced to life imprisonment.

— The Greater New York Commission finally completes its work of preparing the charter.

Saturday, February 20.

— Lord Salisbury proposes autonomy for Crete.

— Festivities in Charleston in honor of Admiral Bunce's fleet.

— A Zinc trust formed with a capital of $10,000,000.

— Serious defeat of the insurgents in the Philippines reported.

— A silver service, costing $5,000, presented to the battleship "Texas" at Galveston.

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— All hope of action by the Senate at this session on the Arbitration Treaty disappears.

— A favorable report in the House on consular reorganization.

— Death, at Trenton, N. J., of Chief Justice Mercer Beasley, of the Supreme Court of New Jersey.

— Cabinet places filled; James A. Gary, of Baltimore, certain; John J. McCook, of New York, probable.

— The Carnegie Company gets an order for 100,000 tons of steel rails from England.

Monday, February 22.

— A report that the biggest expedition from this country reaches Cuba; 8,000 rifles and other arms, costing nearly $300,000.

— No increase of the Navy in the present Congress; the Senate passes a resolution of sympathy with Greece; the question of sectarian appropriations in the Indian bill again up; the Monetary Conference bill reported in the House.

— The Pitcairn community abolished; England seizes Norfolk Island and annexes it to New South Wales.

— A daughter born to ex-President and Mrs. Harrison.

— Mr. Hanna to succeed Mr. Sherman in the Senate.

— The Cretan insurgents shelled by foreign warships for attacking Canea.

— Emperor Francis Joseph consents to be crowned King of Bohemia.

To Our Readers

We would call especial attention to the announcement of the Postum Cereal Co., Ltm., of Battle Creek, Mich., in this issue. This concern is manufacturing Postum Cereal Food Coffee, the popular table beverage that so many physicians are recommending to their patients. Many honest Christian temperance workers do not know that the same poisons are in tea and coffee as in morphine, alcohol and tobacco, but in a milder form. This drink is made of grains and builds up the system that has been drugged with coffee. It is especially beneficial to brain workers and we understand that a large number of the clergy are using the beverage. We trust that any of our readers who write the company will mention ZION'S HERALD.

THE BEAUTIFUL GATE.

THE writer listened, last Sunday morning, to a unique, very interesting and practical sermon from Rev. W. J. Heath, of Somerville, based upon the words, "The gate of the temple which is called Beautiful." Beginning with a description of the gate in its richness and magnificence, he then proceeded to make it the basis for some very helpful lessons: —

1. Our religion, like that gate, must express itself in the morally beautiful and attractive. If real, it will manifest itself in all the graces which most adorn life. Of course the two facts must be recognized, that religion has to express itself through the mental and moral infirmities of our nature, and that we are not yet perfected, but in the process of perfection. Those who claim to have reached perfection give unmistakable evidence to others that the work of growing up into an all-rounded Christian character after the Christ pattern is only begun. But, recognizing these limitations, the fact is gratefully admitted that the Christian religion beautifies and adorns its possessor.

2. The gate is to be passed through; it would be of no use as a gate if it did not swing open to let the admirer pass through. It is not enough for people to recognize and admire the work of Christianity upon the individual, society, and the State; and yet this is the attitude of multitudes who never pass through the gate. Many solace themselves with the thought that they so generously appreciate Christianity and so gratefully commend it, but still they remain outside the Beautiful Gate; they live and die outside, never passing through.

3. The attractions are increasingly beautiful and gratifying to those who have passed through the gate. It is said that there are but two structures in the world as fine architecturally and as beautiful as was Solomon's Temple. The gate was beautiful, but the eye of the worshiper as he passed it met that which was much more gorgeous and attractive. There were the massive porticos, the colonnades, the staircases, and at last the holy of holies. But more and richer than all the eye could see, the worshiper who passed the gate and gave his offering to the priest, left his sin behind him; its remorseless sting was removed. It is sweet to be forgiven and enter into right relations with God and into the fellowship of the saints, but "it is better farther on;" it is better to the Christian whether in sunshine or in storm. The happiest saint ever seen was a paralytic confined to his chair, whose only relief was an open book in a rack before him, and who was only able to move his head enough to turn his pages with a stick held between his teeth. In that condition for twenty-five years he lived all the time in Beulah land because, like Paul, Christ lived within him.

4. All roads converged at the Beautiful Gate. At the Passover millions came to worship, but they came from all parts of Palestine, and as they assembled at the gate they rejoiced in the privilege of meeting each other on the way to the temple, and no one chided the other because he came by a different way. We come into the Christian life by different routes. The child born into the home that is Christian in deed, in spirit and life, is led to the temple of personal faith so naturally and often so gradually that it is impossible to tell the day upon which it passed through the gate. The man of ardent emotions and deep affectional nature passes through the gate and is filled with great joy which must express itself according to his temperament. Another reasons himself into the temple, and all seems so logical and fit that his Christian life, though deep and abiding, expresses itself in his own individual way. It matters not whence we start nor by what route we chance to come, if only we are so fortunate as to pass through the Beautiful Gate. Let not any one, therefore, who has passed through the gate be so un-Christian as to quarrel with another who came by another road.

Rev. Geo. C. Wilding, D. D., 242 Montgomery St., Jersey City, N. J., on account of some changes which he desires to make in his library, offers a large number of volumes for sale on reasonable terms. Catalogues containing list of books, with price, will be sent on application to him.

Death of Rev. Dr Crooks.

WE learn, with profound sorrow, while preparing the paper for press, of the death of Prof. George R. Crooks, D. D., LL. D., which occurred at his home in Madison, N. J., Saturday night, from a complication of diseases. Dr. Crooks has not been well for the last year. He spent last summer in Europe and returned in somewhat improved health, resuming his work in the Seminary. Dr. Crooks was born in Philadelphia, Feb. 3, 1822. He was educated in Dickinson College, Carlisle, Pa., and graduated in 1840. After graduating he went to Illinois where he spent some time preaching in log cabins. He was then called to the position of adjunct professor in Latin and Greek in Dickinson College, remaining there several years. After leaving Dickinson College he took up active pastoral work, having charges in Philadelphia, New York and Wilmington, Del., where he earned a reputation as an eloquent preacher. In 1860 he became the editor of *The Methodist*, a paper started in New York in the interest of lay representation. Under his able and aggressive editorial management the paper wielded a very pronounced influence and reached a circulation at one time as large as the *Christian Advocate*. For fifteen years he stoutly pleaded the cause of the laymen in the church, and succeeded in his endeavor. In 1880 he was elected to a professorship in Drew Theological Seminary, and held the chair of church history at the time of his death. In association with Bishop Hurst, Dr. Crooks has edited and prepared the monumental work known as the "Theological Encyclopedia." His pen was versatile, scholarly and virile. The "Life and Letters of John McClintock" was prepared by him many years ago, and his last and in some respects his most acceptable work was the "Life of Bishop Simpson." Dr. Crooks was a man of gigantic qualities of mind and heart, and few have been the men in the church who have in their generation more potently shaped the thought and life of the denomination, and always for good.

He was married in 1846 to Frances Emory, daughter of the late Bishop John Emory, one of the early Bishops. She is now dead. He leaves four daughters. His death is an unspeakable and permanent loss to the church.

An Alumni Lunch Club.

THE young alumni of Wesleyan University who live in the vicinity of Boston met at the American House, Thursday evening, Feb. 18, and organized the Wesleyan University Lunch Club, which will meet once a month for an informal lunch. The object of the club is to bring together all of the alumni around Boston who are interested in Wesleyan and her sons. A cordial invitation is extended to all Wesleyan men who can and will attend these lunches.

The officers elected are: President, George H. Moore, '93; secretary, Franklin T. Kurt, '95; treasurer, Albert E. Hancock, '91; committee of arrangements, William H. Mitchell, '85, Arthur J. Holden, '92, Elbridge S. Fernald, '92. The following alumni were present: W. H. Mitchell, '85, G. A. Rich, '86, J. C. Graham, '90, Ellis W. Moore, '91, A. E. Hancock, '91, A. L. Crowell, '92, L. R. Gibbs, '92, A. J. Holden, '92, W. C. Akers, '93, G. H. Moore, '93, A. L. Howe, '94, S. B. Opdyke, '95, F. T. Kurt, '95, E. L. Thorndike, '95, A. E. Osborne, '96, V. B. Swett, '96.

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A special "Inauguration Tour" has been arranged for March 2d, and two tours to Old Point Comfort and Washington will leave March 26th and April 20th. Illustrated Itinerary and urther information can be obtained from A. J. Simmons, N. E. A., 211 Washington St., Boston.